

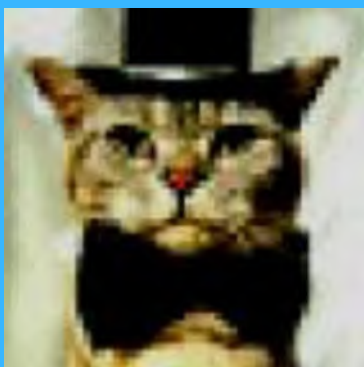
An

Impressionistic

History of the

South Asian

Subcontinent



VED from VICTORIA INSTITUTIONS

It is foretold! The torrential flow of inexorable destiny!

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Aaradhana, Deverkovil 673508

India

www.victoria.org.in

admn@victoria.org.in

Telegram:

https://t.me/VICTORIA_INSTITUTIONS

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Book profile

First published as broadcast that started in 2016/17 via Whatsapp in a South Asian vernacular. This edition published in March 2024.

This is the English translation of this vernacular writing. However, only the first 200 or so chapters have been translated so far.



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Foreword

This is a writing that goes into the very depth of feudal language social systems. The writing commenced as a regular broadcast through Whatsapp and still continues. The original writing was in a vernacular language of the southern parts of the South Asian Subcontinent.

As of now, the broadcast has gone beyond 800 chapters.

In this book only the first 200 and odd posts are given. This is so because the translation of only that many chapters has been completed.

The translated version of this book is primarily aimed at the attention of the native-English populations of native-English nations. They have no idea as to what it is that is entering their nations, when feudal language speakers enter their nations and slowly bring in diabolic transformations in everything in the native-English social systems.

Feudal languages have terrible carnivorous



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codes, along with an overpowering outwardly affable friendliness. The combination is a very deadly one, in that there is no shield or barrier that can effectively stop the infection of feudal languages.

The only way to ward off the terrible social disasters in the offing is to understand what a feudal language is. Feudal languages can literally splinter up all native-English social systems, at every nook and corner of the social system; be it family, professional locations, roadways, work efficiency, ethical codes and almost all else.

The appealing goodness of this book is that it has originally been written for people of feudal language nations; to make them understand what it is that is evil in their native social communication systems.

Once they understand it, they can think of overcoming and overpowering the evil that possess them, and lead their own social

systems and nation to greater quality standards. As of now, they do not understand what the evil is that is daunting them at every location in their social system. They see only one way to escape the terrific negativity that infects them; that is to escape to native-English nations.

However, once they enter native-English nations, they become the beachhead for spreading their native-land feudal-language infection into the quaint and placid native-English social systems.

When accosted by a feudal language verbal or non-verbal signal, native-Englishmen and women, if defined in the meaner codes in the signals, will or can go berserk.



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Chapter 1

The introduction to the Introduction!

This is a lengthy writing that has been in my mind for a long time. I have already done a lot of writings. Most of them are in English.

I do get to feel that most of the items mentioned as 'Indian' history as seen in formal academic textbooks are falsities. History professors who get around Rs. 100000 to 300000 per month for 13 months a year, would be able to write so many things (in a nation where the majority workers earn between Rs.5000 to Rs. 20000 per month). They will have ample time for such useless activities. Even the Indian pages on Wikipedia have come to become their possessions.

It is not easy to write things which can repudiate their claims. One would have to spend one's own time and money for this.

Even if one writes, it is quite difficult to bring these things to the notice of others. And beyond that, if at all this is brought to the notice



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of anyone, it is quite difficult to make them read long articles. This is so because an immensity of writings are coming out every day.

Among all such writings, the most repulsive ones are the so-called PhD Doctoral Thesis. Most of them are mere useless activities, without any particular use or intelligence. Even though these things do not come into the notice of the common man, in the locations where specialised subject talk is going on, these create a huge low-quality clogging.

This writing is going to be commenced with the full understanding of these issues.

It is my desire to continue this writing every day. I have no idea if I will be able to do that.

The above English text is a translation. Another book containing the original writing in a vernacular language of South Asia and the English translation together is also available, both in the digital form as well as in the Print form.

Chapter 2

Subjective or objective?

Many years ago, an ‘over-smart’ ‘nondescript’ ‘scholar’ had informed me of a major defect in my writings. That is that they were all totally ‘subjective’ and not ‘objective’ at all.

What this man hinted was that whatever I wrote were my own personal feelings or personal experiences, and that they had no connection with actual reality. Actually it was just a case of him being accosted by the green-eyed monster.

However, let me first deal with how the subjective versus objective issue would infect this writings. After that I will move forward.

One man applies for the driving licence. He goes to the RTO office and remits the required fee. After that he attends the Driving Learner’s Test and passes it. With the permission received from this licence, with the assistance of a trainer, he learns to drive a car.



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After that he applies for the main Driving Test. He attends the Driving test. Seeing his driving skills, the RTO office informs him that he has passed the Driving Licence test. Within days, he gets his Driving Licence.

This is the Objective information with regard to getting a Driving Licence.

However, in reality, the procedure to get a Driving Licence is not that easy. Actually the real experience can be of two totally different kinds. One is to give the amount mentioned by the driving school. In this amount, the bribe for the RTO office employees will be included.

Once this amount is given, getting the Driving License is quite easy. In the earlier mentioned Objective narration, the critically important item, that is the bribe amount has not been mentioned or hinted at.

Without giving the bribe amount, if a person were to be so arrogant as to imagine that he can get his Driving Licence based on his own

driving skills, there is always the possibility that his experience would be quite different.

If these two latter mentioned experiences are described, they would be quite different from the earlier-mentioned Objective description. And they can be mentioned as 'mere' subjective. For, aren't they just individual experiences?

This kind of subjective character is there in my writings. Even though this can be seen as a defect, when one stands aside and experience events, and refuses to follow common conventions and thought processes, one might come across experiences which are not common.

In the current-day history writings of the South Asian Subcontinent, the truth is that the above-mentioned Subjective kind of items (example: the critical information on the bribe amount) are being missed or deliberately left unmentioned.



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Chapter 3

The personal deficiencies of the writer

Before commencing the writing of history, there are a few things that need to be declared.

The first item is about the attitude.

This writer has no posture or belief that he himself is very intelligent and well-informed and that others are of less intelligence and information.

From long years of intimate contact with people from varying social levels, it has been very clearly and directly understood that most people have various kinds of intelligence and information.

However, it has been noticed that the people of this peninsular region in general and those people who speak feudal languages, in particular do have certain limitations. What this is shall be declared and explained later.

This writing of this writer has one deficiency.

That deficiency is connected to the common behaviour of the people of this location. This problem is actually a mere reflection of the feudal or hierarchical language codes present in the location.

In this subcontinent, there are various language speakers, people of different religions, and people of varying castes and professions, held shackled in varying levels. Language codes have created a multitude of mental phenomena in them.

Among those items, the item most relevant here is the various kinds of claims to a superior social heritage and antiquity seen claimed by people of all religions, castes and languages. This item will be explained in detail later.

What has to be mentioned here is that the writings of this writer has the deficiency that without being partial to anyone, the most possible truth with regard to antiquity is noted down without any compromise.

This writing style has angered many caste,



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language and religious group people. However, these very people would be very happy to see the realities noted down of other groups who they view with a competitive mind.

There is something more to be written about this. It shall be done in the next post.

Before concluding, I wish to state one more thing. It is this:

Even though this writing has a very clear philosophy, aim and such other things, it is not the aim of this writing to disparage, or to insult or to cast accusations on anyone.

However, when mentioning the personal activities of certain persons, which have significantly influenced the direction of flow of historical events, the aim is not to heap denigration on those individuals.

This writer is not a person who has the capacity to point fingers at another man's failings or personal weaknesses. And there is no claim that persons who do have such

capacity are not in existence.



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Chapter 4

Desperately seeking relative pre-eminence

REV. SAMUEL MATEER has, in his book, **NATIVE LIFE IN TRAVANCORE**, described the tremendous effort made by each caste to overtake other castes in various relative terms, by means of stories, relationship and claims:

—
the amount of research bestowed by each to discover local traditions, verbal derivations, analogies in ceremonies or usages, or anything whatever that might enable them to out-vie rival castes — the contempt felt for the boasting of others — and the age-long memories of reported or imagined honours once enjoyed by them.

Even though this small quote is about Travancore Kingdom, the contents therein is equally relevant to the whole of this peninsular region, which currently includes Pakistan, India and Bangladesh.

To clearly and effectively understand the history of this location, it is highly imperative that one has profound information on the language codes of this region. For, these language codes have influenced all the minor and major behaviour systems, lifestyles, and personal relationship in a major way.

For this very reason, it is necessary that a descriptive analysis of this subject is made before embarking on writing the history of the place.

This shall be commenced from the next posting.



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Chapter 5

Feudal languages and planar languages

This writer, after a lot of observations and experimentations, has defined languages as of two different categories. Languages like English were categorised as planar languages. Languages which have word-codes of feudal lowliness versus heights were defined as feudal languages.

In connection with this, a draft form of the book MARCH of the EVIL EMPIRES: English versus the feudal languages was first written in the year 1989. Around the year 2000, the completed version of this book was published online.

In this book, a contention that languages are either software codes or software applications had been mentioned.

After many years, when direct observations on the real codes in languages were made, it was felt that the word 'feudal' was inadequate as a

technical word to define the phenomenon.

It was then that a few years back that it was understood that a more apt technical usage would be: '3-D Virtual Arena-coded languages'. In accordance with this understanding, this technical usage was made in the book: *Pristine-English: What is different about it?*

However, it must be admitted that the usage 'feudal language' is relatively more comfortable to use.

The languages of South Asian peninsular region do have the codes of Asian feudal hierarchy encoded inside them. It is not possible to claim that this is a new discovery. This is a fact which is commonly known by all people of this geographical region.

When this fact was mentioned in the Wikipedia page on languages, it was immediately removed.

When a request was made in the Talk page of Malayalam language in Wikipedia to mention the feudal features of the Malayalam



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languages, some over-intelligent, self-conceited ‘language scholar’ who was administering that page, after placing a very sarcastic hint that Wikipedia is not a place for uneducated persons to write, and using low-quality shortcuts to display his English language acumen, had the request strikethroughed. After sometime, the whole request was seen removed.

When a government order was promulgated in 2011, making it compulsory to study Malayalam language, this writer did file a writ-petition against that order in the Hon’ble High Court of Kerala.

The contentions were that feudal languages were against the basic tenets of the Constitution of India; that these languages were totally against the right to equality before the law, and the right to personal dignity and stature of the citizen; and that these kinds of languages would create at least three different levels of citizenship in the nation. This writer

himself did the arguments in the High Court.

In these arguments, Malayalam was also mentioned as a feudal language. However, both the government side as well as the Malayalam language protection organisation which joined the opposite side, claimed that there is no such things as a 'feudal language', mentioned in language science.

Almost all people in this peninsular region are aware of the fact that the native languages here do have words of Asian feudal hierarchy. The claim that even this very simple fact is not known to language science, only points to the very shallow depth of such 'sciences'.

I do feel that language science does use a terminology mentioned as 'Honorific'. However, this word is not apt or capable enough to define feudal languages.



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Chapter 6

History and language codes

When I aim to commence my writings on the history of this subcontinent, why is that I would have to mention about my contentions that the languages of this subcontinent are feudal?

Many things will happen in history. It will be seen that many persons mentioned in history have been defined as wicked and some as of good personal qualities. There would be many other categorisations of individuals.

However, the actual fact would be that in each population, most of the common habits, mental reactions and mental behaviours of the people in their higher and lower strata would directly be related to the social design codes embedded in the native languages spoken by the people therein.

I am not intending to go deeper into this theme as of now.

However, I will very clearly mention as to what are the common features of the languages of the South Asian subcontinent.

Before that I will mention this much also: It is possible that the languages of Africa, Eastern Europe, Western Europe, Great Britain, South American nations, other nations in Asia would have human relationship design codes, which are different from each other.

The feudal or hierarchical codes found in many languages of the South Asian peninsular region is thus:

The word YOU gets splits into Thoo, Thum and Aap.

In Malayalam, it is Nee, Ningal and Saar (Thangal)

The English word HE

becomes USS and UNN in Hindi.

In Malayalam, it splits into Avan, Ayaal, Saar (Avaru, Adheham, Maadam/Medam) and such other words.



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I am not entering into the deep details of this language study. For it is a very big subject, indeed.

However, there is an item that can be hinted here. It is that there is a huge difference in the human relationship codes between Malabari and Malayalam (lingua franca of two neighbouring areas in South Asia). I am not entering into the details here:

There are a huge number of differences in human dignity, stature and human relationships in feudal languages, when compared with English.

As of now, I am not entering into that also.

However, when speaking in a general manner, it may be mentioned that this does effect a number of human features: repulsion to human beings, extreme levels of feudal respect, extreme levels of servitude, and when that gets erased, a mood to act treacherous, extreme jealousy, a mood to stab in the back, a

different from English understanding about discipline, an employee-employer relationship quite different from that of English etc.

For instance, there are even codes inside feudal languages which decide as to whether an individual can be allowed to sit down or not. Many things which are seen in a very simple manner in English, acquire a very complicated set of features in feudal languages.

Even in the case of very simple items like that of an employer asking one of his subordinates to bring a glass of tea, in many occasions, feudal languages impose a terrible level of social load of heaviness. Actually a cup of tea does not have such huge weight, physically.



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Chapter 7

The influence and affect of language codes on human beings

Before going ahead, I think I will mention a few more things about the powerful influence that feudal languages have on human mind, human emotions and on human body design.

First let me take a small illustrative example.

A socially well-acknowledged person goes to meet an IPS officer in his house, due to some legal issues. After patiently hearing all that this man has to say, the IPS officer says thus to him: “Why did you want to do all this?”

However, the word he used for You was Nee, the lowest indicant word for You in the local feudal language.

Surely, this use of Nee was intended to be degrading and downsizing.

However, the person who said this was one of the highest employees in the police

department. It was not that much of a degrading or downsizing. The man went down in stature a bit. That was all.

When the man was thus sitting in a sad mood in the veranda, the menial worker in the IPS officer's household comes near him and ask him thus: "Why did you do all this?"

He also uses the word Nee for You.

Here also, the usage of Nee has been done with the intention of downsizing and pushing down/pulling down. However, now the relocation of stature is to the social canyons.

Feudal language words have seemingly feeble word-codes which can literally send a person tumbling down through the social heights, or to severely shake a human stature into utter disarray.

For instance, if a police constable was to address an IPS officer with a mood of love and affection with a Nee, the same kind of shaking of stature would be felt, deep down into the very core of the affected human being. At the



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same time, the word code used for this purpose would quite a feeble sound, which might not even be clearly audible to an untrained ear.

Chapter 8

Malabari and Malayalam

Now, let me take another illustrative example. This is a very minor word-code difference between Malabari language (of north Malabar) and Malayalam.

In Malayalam, the word YOU has a lot of usable words: Saar, Angunnu, Ningal, Thaan, eyaal, Nee &c.

In Malabari, the YOU usage has only two main forms. Ningal/Ingala and Inhi. (It may be mentioned in passing that there is a slight difference between Ningal and Ingala. However, that item is not taken up for discussion here, now).

Ningal/Ingala is on the towering heights. And Inhi is in the deep/dirty levels.

In a similar manner, the Malayalam words for HE are Saar, Adheham, Angunnu, Angeru, Ayaal, Pulli, Pullikkaaran, Avan etc. (There might be other words also)



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In Malabari, the word HE has the following forms. Oru/Olu, Mupparu, Ayaal and Oan.

The word SHE in Malayalam has the following forms: Saar, Maadam/Medam, Avaru, Ayaal, Pulli, Pullikkaari and Aval. (There might be other word also.)

In Malabari, the word SHE gets converted into two main word forms. Avaru and Oru/Olu. These two forms denote two extremely opposite levels of social existence.

For the purpose of discussion here, let us take the word SHE only.

In Malayalam, about the woman who comes for work, and to that person, in many cases, the words Ayaal, Pulli, Pullikkaari, Ningal etc. are used in Travancore. In many occasions, the lowest word form Aval would not be used.

At the same time, in Malabar, the woman who is 'respected' will be addressed as Ningal/Ingala and referred to as Oru/Olu. However, to women who cannot be given such 'respect', in

north-Malabar, the word for addressing is the demeaning Injhi. The same kind of degrading Olu is used for referring to.

This has brought in a terrible kind of disarraying of the social atmosphere in Malabar. In many interior villages, women for even slightly higher social status would not go to the local shops to buy things.

Many women, due to the assault of the lower grade 'Olu' and Inhi words, when walking in front of the individuals who have some kind of dominance over them, would move with a pose of extreme and pretended humility and obsequious. However, if by some method they can get a job of a teacher or something similar, they will escape from that tragic levels of the word-codes. When this happens, most of their social inhibitions would vanish. Their behaviour, and individuality can literally flip 180 degrees vertically.

I am stopping this subject here. However, I can give a point for the reader to ponder on.



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In Malabari, the man (male) can improve from the level of 'Oan' to that of 'Ayaal'. However to improve to the level of 'Oru' is not possible for most men. Or it is quite difficult.

However, for his wife, the moment she gets some social stature, would go straight to the highest levels of 'Oru'.

In Malayalam, the codes work quite in a different manner.

The reader can think about these things on his or her own. What I have given here is only a very minor illustration of the working of the word codes.

In a similar manner, there are thousands of word-codes in each and every language. However, in pristine-English, such highly complicated word-codes are not there. I have seen feudal language speaker mention this as a failure of the English language.

Chapter 9

Word-codes that can deliver hammer blows

Before moving into the history of this peninsular region, let me give a small hint of the hammering power of word-codes delivered when they assault the people.

In the illustrative example given earlier, I had mentioned the social suppression affected when a menial servant in the household of an IAS officer addresses a social senior with a Nee, and refers to him or her with an Avan (Oan) or Aval (Oal). That was just an example.

Speaking in a comparative manner, the Brahman class of the yesteryears can be compared to the higher positions among the current-day government employees. In the same manner, the Nairs of the Malabar and Travancore areas of those times could be compared with the police constables of India. The people who live around them would have to extend obsequious 'respect' to them. Beyond that, these Nairs/constables can beat



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up people and use abusive words on them. They can address the common person with a Nee (Inhi) and use lower grade words of reference such as Avan (Oan), Aval (Oal), Avattakal (Ittingal) etc. They can address or call them with mere name.

Among the Brahmins themselves, there are many levels. There are even groups who are assigned the duty of sweeping the temple and temple yard. In a similar manner, there many levels of employment in the government service also.

As one goes down in the caste-based hierarchy, the hammering power of the degrading words Nee, Eda, Edi, Avan, Aval, Avattakal (In Malabari, the corresponding words are: Inhi, Oan, Oal, Ittingal) is increased manifold in accordance with the number of layers of caste above. The more lower the affected caste, the more number of castes are above. So the hammering power will be more.

At the lower most locations, the word-codes will acquire a terrific hammering power.

It might be possible to see the effect of the hammering on the facial expression and body structure of the person who has been thus hammered.



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Chapter 10

On being hammered by words!

When speaking about the hammering power of words, one more thing might need to be mentioned. Individuals who are assigned the lower indicant word codes due to the strings that attach them to lower castes or social or some other positions, will exhibit the effect of the impact of the crushing words, more.

For instance, when a Brahmin of yore, addresses his son with a 'Nee', the crushing power of the impact will be negligible. This is because that son himself will have many persons to concede 'respect' to him, and thus hold him up. Not only that, when this son uses such words as 'Nee' (Injhi), 'Avan' (Oan), 'Aval' (Oal) etc. to and about them, the force of reaction that comes back upon him would act as an uplifting force of social buoyancy. This would help him by adding an enhancement to his mental and physical stature.

At the same time, when a person who has been terribly suppressed by the caste hierarchy, uses the word 'Nee' or 'Injhi' to address his son, there would be a terrific hammering impact on the addressed son.

-NOTE: Various kinds of supernatural software codes do act together to design the human body and mind. Codes created by the language words are only one among them. There are many other items which are not words. A minor description of this theme can be seen in this author's book: Software codes of mantra, tantra, witchcraft, black magic, evil eye, evil tongue &c.-

On thinking through this path, it would be seen that populations who have not been subordinated to the Brahmin religion may not get affected much by the assault of the word codes. For example, the Muslims and Christians who appeared in this subcontinent via means of religious conversion or otherwise, would get to feel the impact of this assault very meagrely. However, the general Satanism in



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the verbal codes might still affect them in other ways.

In the 1780s, a British naval ship was captured by the French navy. The English sailors inside it were handed over to Sultan Tipu (Tipu Sulthaan), who was a small-time king of the South Asian subcontinent.



James Scurry

Of them, a young man named James Scurry was taken by some subordinates of Sultan Tipu, and made a menial servant in their household. After that, for around 10 long years, he lived as a menial servant in their household. He was made to learn the local feudal

vernacular. He learnt to sit on the floor and eat food along with the other servants of the householders. He was made to one among the menial servants.

He wore the worn-out dress of his masters. He was made to sleep on the floor.

He lived bearing the degrading words and the lower indicant code words of the words YOU, HE, HIM, HIS etc. of his masters. His body features slowly changed to that of a Chekkan/Cherukkan (servant boy) of the local vernacular. He was so used to sitting on the floor that he forgot as to how to sit on a chair.

When the English army eventually defeated Sultan Tipu, he went home back to England.

However, many Englishmen found it quite difficult to accept him as an Englishman. For, his body features had changed so much toward the body features of a lower class menial servant of the South Asian subcontinent.

Not only that, the natural pose of self-



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confidence and self-esteem which are natural to native-Englishmen had got erased in him. He had lost the confidence to sit at a dining table and eat. To get back all his native personality features, it took him years. To know more about his story, Read the story of James Scurry!

Chapter 11

What the Negroes experienced in an English nation

The photo given here (below) is from one of the incidences wherein the British West African Squadron arrested one of the slave-carrying ships moving to the American continent around the year 1808, and 'saved' the blacks shackled onboard. The black slaves were from the suppressed populations of African societies. Or they might be superior class blacks who had been defeated in some war with other black population and captured and sold by them to Arabian slave-traders.





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Even though such slaves were sold in various locations all around the world, for those who were sold in the English areas of the American continent, what happened was a mental-stature enhancing experience. When they learned English and started conversing with their masters in English, most of the social and psychological suppressions that they had endured vanished.

When seen from this perspective, what the British West African Squadron had done, as seen in the picture above, cannot be categorically mentioned as 100% a good deed. For, if these individuals had chanced to be sold in the English areas of the USA, within a matter of just 50 years, they would transformed into the citizens of the USA with very good English-speaking capacity.

However, most of the slaves thus saved by the British West African Squadron were to go back to their satanic social atmosphere of the native lands.

To understand the exact horribleness of the African social systems, one needs to be aware of the terrible codes of the native languages of the Africa. However, from a general perspective, it might be true to say that this is one item about which the current-day native-Englishmen have no idea at all.

One cannot say for sure if there is any hint or suggestion or description of this item in such sterile academic subjects as History writing, sociology, psychology &c. &c.

The picture given here (below) is the blacks who had been 'compelled to study' English, and made to bear the traumatic experience of racism. These people at the moment have only complaints.



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Chapter 12

Who should be kept at a distance?

There are some other things that might need to be mentioned from the earlier hinted story of James Scurry.

And that is about 'ayitham', or caste-based repulsion.

In the earlier days, the Nairs used to exhibit very obvious 'respect' to the Brahmins. If the Nairs refuse to extend this 'respect' to the Brahmins, it would be a major cause for consternation for the Brahmins.

It would be like the Indian police constables addressing the IPS officers with a 'Nee' (lowest form of YOU) and referring to them as 'Avan' / 'Aval' (lowest form of Him/Her).

Such Nairs would be disliked and seen as repulsive elements. They are not fit for being allowed to come near.

However, in the ordinary course of events, the

Nairs would not dare to do this. For, if they dare to do this, it would be like placing an axe on the very same social structure which gives them superiority over a lot of other castes.

At the same time, the populations who are in the lower strata would have no interest in upholding a social design wherein they are low. They would definitely refuse to extend 'respect' the moment they get a leeway to get away with it.

The codes of feudal languages insist that such impertinent lower castes should be kept at a distance. Moreover, they should be physically and mentally drained, continually.

Another item for noting is that there is no word corresponding to the concept of 'respect' found in feudal languages, in pristine-English. The word 'Respect' found in English has very little area of correspondence in the concept of 'respect' encoded in feudal languages. The 'respect' found in feudal languages is something that needs to be compulsorily



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extracted from another person by means of terrorising, intimidation, exhibition of physical prowess, enforcing subservience and such other sinister means.

The concept of 'Respect' found in English is just a very simple and soft feeling that arrives in the mind due to seeing something good and admirable in another person or institution. It might be subtle and restrained, and also even divine in its softness.

Chapter 13

Word codes which can induce mental imbalance

Thousands of things can be mentioned about the varied features of feudal languages. This is because the verbal codes in them would get activated in each of the words of feudal language speakers.

I will mention more about this later, when a right context arrives.

However, I will give here, a few illustrative examples to explain what these are.

The first thing to be mentioned here is about a very common feature found among feudal language speakers. It is about the varied and multitude of personality content such speakers have.

An individual is addressed with a specific level among the differing forms of YOU (Nee-lowest, Ningal-middle, Saar/Maadam-highest &c.), by a person senior to him in social standing or



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something similar.

That is, he is either addressed as Nee, Ningal or Saar/Maadam/Thangal.

By a person senior to him in age / social stature / job position &c.

It would be quite visibly seen and felt that he or she gets transformed to that very specific level corresponding to the word-code used by a senior person.

The same individual is addressed with a specific level among the differing forms of YOU (Nee, Ningal, Saar/Maadam &c.), by a person lower to him in social standing or something similar.

That is, he is either addressed as Nee, Ningal or Saar/Maadam/Thangal.

By a person lower to him in age / social stature / job position &c.

It would be quite visibly seen and felt that he or she gets transformed to quite different person

depending on the word-code used.

However, here one needs to note that the person who did the addressing is of a lower stature.

Two quite different codes are working on the addressed individual.

One the specific word-code used.

Second the social stature of the person who used it.

In the very simple illustrative example given above, this specific individual can have six different personalities. In actual life, there would be more.

There is indeed a very specific relative standard of personality in the different cases.

Depending on the word-code used.

And depending on the relative-stature of the person addressing and the person addressed.

This affects so many minute features of the individual with regard to the other.



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Like for instance, behave softly to the other or another person, speak with a thundering voice so as to intimidate or disparage, speak sarcastically, speak scornfully, speak with praising words, speak without lies, speak lies, be punctual, be unpunctual, keep one's word, break one's words, be committed, break one's commitment &c.

In each one of the above-mentioned items, the exact behaviour and personality feature that comes into play would depend on the verbal codes by which the two persons are connected.

To put the idea in more forceful terms, it can be mentioned thus:

There is a person who is addressed as 'Saar' (Highest YOU) in Malayalam by the persons immediately around him. Suddenly from among the persons around him, one man addresses him with a Ningal (a middle level YOU).

Immediately, at least some of the personality features mentioned in connection with 'schizophrenia' in the insane mental science called psychiatry might be seen to get activated in the addressed man.

The most easily visible example of this might be a police station in Kerala, in India.

A ordinary citizen of India goes to the police station. He addresses the employees there (policemen), especially an Inspector, with a 'Ningal' (middle level YOU). The chance of that employee (Inspector or policemen) losing his mental balance is quite high. It is highly probable that the ordinary citizen will get slapped and thrashed heavily inside the police station.

A mere word can induce homicidal mania!

If an ordinary citizen goes into a government office and starts addressing the employees therein with a Ningal, may be no one would use abusive words loudly him. Or slap him.

However, the chance that his expected official



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papers would get delayed unduly is highly probable.

For, the employee in the government offices would be bearing a terrible kind of antipathy and anger to the common citizen.

Here these kinds of mental imbalances and terrific antipathies are created by very soft verbal codes. It might not be correct to place the blame on the individual concerned.

These kinds of observations can be very easily felt and seen if one views the social communication from an English perspective, if one knows both the languages.

Chapter 14

Codes of false demeanours

Another illustration of the working procedure of feudal languages can be given.

The urge to act traitorous could be more due to the necessitation compelled by the codes of feudal languages, than due to a personal failing of the person. In feudal languages, these things are encoded as a sort of everyday event and functionality.

A very minute illustration can be given.

In an ordinary situation, when one refers about someone who is by social status, or official position or age or financial acumen higher, in his presence, to others, one would have to use the higher indicant, 'respectful' words.

If this is not done, it would be an act of great insolence and impertinence, quite near to a criminal action. For, it would be degrading, and an act of social, or positional indiscipline.

Doing this correctly would be seen as a very



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correct action.

However, there would be many occasions when this kind of relative subordination would not be enjoyed by those who have to exhibit the subordination. For, the relative lower stature gets published in the social circles.

As a way to assuage their hurt ego and mental stature, in the absence of the verbally 'respected' person, they would use non-respectable' verbal codes to refer to him or her.

For instance, the same person whom they had referred to as 'Adheham' (highest Him/He), 'Avar' (highest Him/He/Her/She), Saar' (highest Him/He/Her/She), Chettan (elder person male), Chechi (elder person female), etc., they would refer to publicly as 'Avan'/'Oan' (lowest he/him), 'Aval'/'Oal' (lowest she/her) &c. , when he or she is not present in the scene.

These kinds of very powerful verbal code

oscillations are experienced by persons, who have meagre powers of authority or powers of prosecution/punishing, yet have some claim for relative positional stature.

The relative lower persons feel compelled to acknowledge their positional subordination in their presence. However, the moment they are not there, they will find it quite entertaining to remove the verbal codes that keep them subordinate. And publish it loud and clear.

To enact the same kind of rude and boorish behaviour in planar languages such as English, one would have to deliberately use bad words. However, in feudal languages, the same can be achieved without seeming to have done any misdemeanour.

There are a number of similar kinds of evil mischievous verbal codes lying spread out in the social communication systems of the South Asian Subcontinent. They have very powerfully influenced the pathway of history of this subcontinent.



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Chapter 15

Self-esteem and the over-powering urge to usurp

Another example of the codes in feudal languages that provoke traitorous actions can be given.

There is a business management strategy very commonly advised in English. That is delegation of power. That is to share the power of authority. As per this idea, the subordinate staff members are given adequate knowledge, and right to conduct the business procedures as per pre-laid down protocols and pathways, without an item to item concurrence from the top boss.

However, in a social system structured up feudal languages, this is a very dangerous programme, which might border on stark foolishness.

In a feudal language system, a lot of un-

understood-in-English terrors are there, which all can get the leeway to get activated in an above-mentioned scenario.

If the business is pretty big and the investment required to replicate it quite gigantic, the subordinate staff would not endeavour to commence their own business parasitizing on the platform they are on. It is akin to the fact that an ordinary government clerk in India would not endeavour to usurp the position of an IAS officer. There is practically no route for an ordinary clerk to become an IAS officer.

However, in locations where the subordinate staff members see that it is possible to overtake his boss, there are enough provocations inside feudal language codes that can make him to strive for it. However, in this kind of eventuality, it might not be correct to blame the individual alone.

The mental software mechanism that leads to this can be mentioned like this:

In languages such as Malayalam, Tamil and



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such other languages, the subordinate staff are mere 'Avan' (lowest he/him), 'Nee' (lowest you), and mere name. At times, he can even be 'Payyan' (the word 'lad' used in a pejorative sense) and in Tamil 'Tambi' (the word 'lad' used in a pejorative sense). In Malabari, it can be 'Inhi' (lowest you), 'Oan' (lowest he, him) and such other words. At times, he will be 'Eda' or 'Edo'. These two words do not have corresponding English words, but when used appropriately can be terribly degrading, even though there is no profanity in them.

The boss will be 'Adheham', or 'Avar', or 'Saar' or 'Chettan' &c., (all of them highest form of He, Him), both inside the business organisation as well as in the outside world.

The glow and the social halo that these words gather would shower on the wife and children of the boss. She is the wife of the 'Adheham' (highest He, Him). So naturally, she is an 'Avar' or a 'Maadam' or else, a 'Chechi' (superior Sister).

His children are the children of the 'Adheham'.

They would also get to enjoy the hallowed status that others in the social system acknowledge and place upon them, in the form of obsequious and refined behaviour.

At the same time, the wife of the subordinate staff is the wife of the 'Avan' (lowest he, him). She is an Aval or Oal (lowest she, her). She is a mere name, with no suffix of 'respect'. She is a Nee or Inhi (lowest you). She is compelled to stand up whenever the wife of the boss enters. In all conversations, she has to show her subordination in the verbal codes. And she has to hold up the boss' wife in the verbal codes. In some cases, others might even address her as 'Edi'. This is a highly defining word, the female equivalent of Eda. There is no corresponding word for this in English. It is a degrading word, without any profanity or expletives.

Even though many people would not think deeply at this level of profundity, there would always be the waves of this understanding in



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all minds, at least in a most shadowy manner.

The son of the subordinate staff is the son of the 'Avan'. When comparing him to the children of the boss, they are the children of the Adheham/Avar.

This comparative coding will not remain as an isolated island in the social system. Indeed, it shall get connected to the verbal coding connected to so many other bosses, their wives, and children and their subordinates, in the social framework.

If the subordinate staff and his wife are inherently of low self-esteem, then there is no problem. For then, they would have no complaints about the social status they receive or do not receive. However, if any one of them does have even a slight bit of self-esteem, then there is bound to be problems.

Whatever be the commitment and loyalty that the subordinate staff has for his boss, either his own mind or that of his wife's or his

children's mind would continually urge him to overtake his boss and to grow up on his own as a separate entity and boss.

However, in many cases, the subordinate staff would have business knowledge and acumen only in the specific work area and business he is employed.

This will become a problem mainly to the business owner who had given much of his business secrets and authority to his subordinate staff.

This kind of mental impertinence has either on its own, or in combination with other language codes, influenced the history of the South Asian subcontinent.

NOTE: Please note that in all these kinds of arguments, there is no contention that the higher placed persons are exploiters and the lower placed persons are the better persons. Both of these groups of persons are merely persons who have been placed in different



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levels in the same feudal language system.

That is all. END OF NOTE

Chapter 16

Codes that urge to place people forcefully in their suppressed location

A few of the standard features of feudal language can be mentioned here. One among them is something which was seen with great amazement by native-Englishmen during the days of English colonialism.

In this subcontinent, the feudal lord and landlords and other social superiors used to treat people who were known to be doing menial jobs under them, with a terrible level of severity.

There were many instances wherein these subordinated persons were forced to sleep outdoors on the ground, without adequate conveniences, and with meagre food to eat. From an English language perspective, this kind of treatment bordered on stark brutality; rough, uncouth, and beastly.

However, the persons who were thus treated were not seen to be harbouring any kind of



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rancour or mood of vengeance towards their feudal lords and landlords. Instead of that, they were seen to be having deep feelings of worshipful devotion and obeisance. The more they were crushed, the more was their worshipfulness.

The Englishmen who were to bear witness to this strange social attitude had no idea about the word-codes in the native languages, which more or less worked non-tangibly to create such emotions.

The mental attitude of being more and more 'respectful' and worshipful to those who were very visibly rude, impolite and inconsiderate, was a social behaviour which was confounding to the Englishmen.

Yet, this is the way the encoding has been done in most of the feudal languages of the subcontinent.

One should be overbearing and suppressive to those who are under. If not, their level of

‘respect’ will go down. The person who has to sit on the ground has to be made to sit on the ground. At the same time, the person who has to be extended ‘respect’ has to be given more and more conveniences and comforts.

If persons who have been defined as ‘lower’ are given the opportunity to grow, the persons who are in the upper level will lose their ‘respect’.

If persons, who had been given very deep worshipful respect, and who had been given consistently using words of ‘respect’, are given a chance to improve beyond their traditional social, familial and professional standards, they will soon understand that there is no more need to be obsequious and ‘respectful’

For this very reason, persons who are on the higher echelons will not give any chance for the lower-placed persons to improve. For, when the lower-placed persons remain struck in their lower positions, what they give would be ‘respect’. If they improve, what they would



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give would be disdain and stark disregard. And a mood to question and criticise.

There is a phenomenon that rises directly from this word-code mechanism. There is no exact corresponding word for this in English. However, a slight connection can be found in the word 'Upstart'. It can be dealt with in the next chapter.

Chapter 17

The mental codes of 'Upstartness'

There are words in Malayalam that can be roughly translated into English as 'Upstarts'. An exact corresponding word cannot be found in English, for the language codes that promote the emotion in feudal languages are not there in English. May be Celtic language might have words which might be of more corresponding content.

After pondering on this issue, I could not come across any exact words in English which can give the exact sense of what I want to convey. Even though the word 'Upstart' which might have meanings near to this, I feel that this word can define the same kind of human personality as conceivable in feudal languages. However, I cannot make any categorical statement in this regard, for I have not placed this item for deep study.

I have seen a verbal usage 'over-smart' being used in local English in a sense quite near to



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what I have in mind. However, I think this word is not in the English lexicon/dictionary. However, this usage is not capable of containing the same emotion that the words define in Malayalam. In a similar way, the verbal usage 'small-guy acting too big' can also be used in a sense quite near to what is in my mind. However, again this usage cannot contain the emotional content found in Malayalam.

The emotion that I am speaking of is two opposite kinds of human personalities that are created by the higher versus lower codes in feudal languages.

Here, now, we can take up the feudal language emotion of the word 'Upstart' for analysis.

The human personality that is contained in this word might be a particular kind of human individuality created when a human soul does not get its rightful level of dignity from others through verbal codes.

This 'Upstart' personality is displayed by someone who finds that he is not being given the same kind of dignity and 'respect' via word-codes that others like him are getting. In the ordinary situations, persons who are in professions which are defined as lower-grade in the verbal codes of such languages as Malayalam, Tamil, Hindi, Malabari etc. are generally those who are susceptible to this personality feature.

However, the exact fact is that persons in all levels of professions would have a feature of 'Upstart' personality in them, either quite visible or hidden.

To put it in more candid terms, all persons who speak feudal languages would display this 'Upstart' personality in one location or other. If there are persons in these languages who never get afflicted with this kind of personality, they would be persons who consistently get only 'respect' in all locations.

To put in a very general terms, it might be said



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that when a person is in a 'Upstart' personality, he or she would make use of all opportunities that he or she come across to display a particular kind of 'over-smartness'.

This is a personality which persons who suddenly fall into the pit of relatively lowest/lower levels of YOU, HE, HIM, Lad, Boy, Guy etc., due to the pulling-down force of their profession/job &c. find it necessary to adopt. However, in this, no blame can be cast upon them, as such. For, all persons in the subcontinent are contained in the same satanic language codes, which encompass everything, and everyone. It is not easy to stand detached from the powerful grip of the mental and physical emotions, that the word-codes in them create.

The personality features of these persons might be mentioned as when being brought down by language codes, a powerful urge bears upon them to display a very visible winning, by overtaking others, by means of

displaying various kinds of physical prowess and acumen, bluffing, hinting at powerful connections &c.

By this means there is an involuntary urge to get back to the heights.

However, another item might also need to be mentioned. There are very definite code-work connected to this phenomenon in the location where Codes of reality interacts with the Software codes of life. However, the time is not ripe enough to move into that location for discussion.

It is quite easy to identify that 'Upstart' personality among those who are driving vehicles.

Honking unnecessarily and to the point of distressing others, drive displaying terrific bravadoes, drive in a manner as to disturb and block other vehicle drivers are some easily identifiable features.

At the same time, in an Indian government offices, persons who are working in levels



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which do not allow them much personality enhancement, would try to simply harass the members of the public, so as to extract the much required ‘respect’. This is an ‘Upstart’ behaviour at another level.

Chapter 18

Codes of rough retorts!

There is another kind of ‘Upstartness’ behaviour found in persons who are engaged in professions which are defined in local feudal languages as lower-class jobs. When on interacting with them with a very polite demeanour without displaying a dominating or suppressive demeanour, some of them would respond with a tone that can be mentioned as ‘thundering’ (In Malayalam the word would meaning ‘shocking’), retort in a barking tone, instead of giving a polite answer give a rude question back, might be some of these ‘Upstartness’ behaviour.

Even ordinary conversation has various codes of a battlefield. A ‘battle cry’ might be a compulsory component of a barbarian battle scenario. Thundering shouts, boisterous yells, satanic glaring and such are for terrorising the opponent. The common reason for this is that conversation and communication in feudal



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languages do have a content of piercing each other, for achieving a submission from the other side.

However, this is not the case when a proper hierarchy of higher-lower side is perfectly established.

Actually a very specific social code has been developed for dealing with such persons who aim to overtake or create an upheaval. That includes such things, as totally avoiding dealing with such levels of persons, or else arranging/appointing someone defined in feudal languages as of their own social level or someone of a social level lower to them to deal or converse with them. Then the competition is between them, at their level or with someone lower to them.

This minute idea itself has developed as a major social communication ideology. It is seen that the English administrators who were in charge of around half the locations in this

subcontinent, were at least slightly aware of this social feature. It is seen that they did strive to remove the satanic features of this item by effectively creating a blocking mechanism to its working, or to remove them completely. This thing shall be taken for discussion later.

There are a lot of codes connected to 'Upstartness' in feudal languages. It is not possible to deal them all here, at the moment.

However, a minor illustrative example can be given in the next chapter.

It may be stressed here that this 'Upstartness' phenomenon has influenced the history of this subcontinent very much.



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Chapter 19

The diffused personality

It has to be mentioned that in this write-up there shall be no insufferable technical terminologies, or any such items which might be deliberately inserted to hint or to point at a direction of extreme scholarship, or to make such claims.

The illustrative examples and delineations used here to explain ideas and such other things would be in most cases that which have been picked up from everyday social living experiences.

What is being attempted here now, is to illustrate, through a suitable example, the working of the language codes which lead a man to 'Upstarteness' personality.

In the years immediately after this writer had studied in Travandrum in the 1980s, many college mates moved to Malabar after getting government / bank jobs.

In those days in Malabar, even though Malayalam was known to persons who had gone through formal education, those who had not traversed this pathway, still used the various dialects of the Malabari language for common communication.

What was most astounding for persons from Travancore was that the people of Malabar were quite 'daring' enough to address the government officials with a 'Ningal' (Middle-level YOU in Malayalam). They did not really understand the phenomenon in depth. In Malabari, actually there were two similar sounding words with more or less same meaning: Ingal and Ningal. This information was not really understood by them.

The Malayalis found it quite incredible and astounding that such persons as private-bus staff were addressing even the police inspectors with a 'Ningal'.

There are a lot of things to be mentioned about this. For, reality cannot be contained in small-



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time illustrative examples. All these things have very complicated and far-reaching backgrounds. However, those things cannot be approached in this writing as of now.

A feeling came upon the new comers that the private-bus staff in Malabar had a higher personality stature than what was available for similar persons in Travancore. In those days in Travancore, in many interior locations, private buses were operating. The personality stature of the employees of these buses had a depreciation element. There was altogether a clamorous environment with a lot of shouting, verbal terrorising, beating on the body of the bus etc. as a most common behaviour pattern on the part of the bus staff.

However at the same time, the government / bank employees who had newly arrived in Malabar got a feeling that private bus employees in Malabar had comparatively much higher social personality features. Moreover, the buses also looked quite better than the

private buses of Travancore.

(However, there was another understanding about the common persons in Malabar, among them. This item is not being pursued here, now.)

This assessment was not fully correct. For, in the lower part of Malabari, where words deal with the lower-positioned persons, the word-codes were what can be defined as terribly suppressive and oppressive.

However, when speaking in a very general manner, it might be said that even though the Mappillas (Malabari Muslims) also used Malabari language, they used words such as 'Inji' (lower most YOU), Oan (lower most He, Him), Oal (lower most She, Her) in a more egalitarian manner (within the limitation imposed by the language) than the others could.

Due to this very reason, it might be true to say that the hammering quality of these words did not create much of a mental strain amongst



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them. There might be other reasons also.

This much has been mentioned above, just to create a suitable background for explaining another thing. .

That shall be taken up in the next chapter.

Chapter 20

The spreading of the substandard, and the vanishing of quality

With the spread of Malayalam into Malabar, many kinds of changes entered into social communication. The good parts of Malayalam did not spread into Malabar. At the same time, the vile elements spread.

In those days, in Travancore, there was a bright side in the social communication system. It is that, there was no compulsion to use degrading words like 'Nee' (lowest level YOU), 'Avan, 'Aval' (lowest level He/She) &c. to everyone who were found lower in age or in other features, in a most indiscriminate manner.

This writer had the experience of seeing persons who were not familiar terms with school students, addressing them as 'Ningal' (middle level YOU).

This was a most astounding item for persons who came from the Malabari language



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background.

In Alleppy, this writer had seen parents referring to their son or daughter as ‘Ayaal’.

In schools and colleges, there were many occasions wherein the teachers used to mention their students with a Ayaal (Middle level He/She), instead of using the lowest grade words Avan / Aval (lowest grade He/She).

Instead of ‘Nee’ (lowest YOU), there was a noticeable propensity to use slightly higher words like ‘Thaan’, ‘Eyaal’, ‘Ningal’ &c. among the teachers.

What has to be mentioned here is that, even though in Malabari, there was a general tendency to crush down anyone seen to be lower in some attributes, this kind of urges were less in Malayalam.

However, it must be admitted that to persons who were found to be doing various kinds of physical or menial jobs, Malayalam was quite

crude.

Beyond that, abusive words, profanities and expletives found in Malayalam were unbelievably vulgar and substandard, as compared to what was there in Malabari. In fact, corresponding usages for such verbal usages were not there at all in Malabari.

The policemen used to shower totally abusive words filled with extremely vulgar profanities in Malayalam to those whom they addressed as Nee (lowest YOU).

This topic is actually a very complicated and deep one. So, this topic is being stopped here.

For, there would be need to mention many words. And then, there would rise the need to mention what all movements, pulls and pushes, they induce on other words.



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Chapter 21

How the top layer got soiled

In Malabari, communication at the top layer is quite comfortable. The word for YOU that conveys the highest level of 'respect' is NINGAL / INGAL. There is no need to go higher than that. For no one is aware of any word which is higher than that.

However, with the spread of Malayalam, NINGAL / INGAL became quite inadequate when used towards government officials, teachers, to persons who are above-positioned in the work area etc. In fact it became an abusive word or usage when it is used to these persons.

This literally made the social communication codes of Malabar go from bad to worse, at this level.

In the earlier days, when an Indian policeman addresses a citizen with a Injhi (lowest YOU) (in Malappuram it is Ijj), the citizen can address

him back with the next level NINGAL. However, when Malayalam arrived this NINGAL became quite unacceptable to the government folks. Two new usages arrived from Malayalam into the Malabar areas. They were Saar and Maadam. Both these usages were above NINGAL.

(These two new usages were also used in words that mean HE, HIM, HIS, SHE, HER, HERS)

When this new communication code arrived, the citizen went to the lower most level and the government official went two layers higher.

Historically, Malabar had another specific difference from Travancore.

Malabar (both North Malabar as well as South Malabar) had been under the English rule during the English colonial days. Public administration had been conducted in the planar language English. When speaking in relative terms, this had created a softening in the communication codes between the



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government officials and the citizens.

Travancore had never been under the English rule. Until 1947, when it lost its independence, Travancore had remained an independent kingdom. Inside the government machinery, almost everything had been encoded with terrific feudal features.

Caste was also a very prominent identification tag which defined a person's rights to claim government services. Even though it is true that the higher level officials of the Travancore bureaucracy did strive to improve the situation, they could not do anything that could erase deeply entrenched feudal content in the social communication. The language system nullified all such endeavours.

Ref: 1. Travancore State Manual

2. NATIVE LIFE IN TRAVANCORE

Due to this very reason, the lower grade 'officers' of the Travancore bureaucracy never had an occasion to experience the soft verbal

codes of English in their interaction with the common subjects of the kingdom. This issue continued when they changed into the employees of the Indian state. And the common subject of Travancore became the common citizen of India.

There is much to be mentioned about all this. It shall be done in their appropriate locations.

Now, an attempt shall be made to describe the rabid change that came upon one specific work-environment behaviour.

.....

NOTE 1: There is a requirement to examine the words such as 'Saar', 'Maadam' etc. in a more profound manner. However, that cannot be done as of now.

NOTE 2: It would be true that the reader of this write-up has studied history, and has much sociological knowledge. However, it is not the aim of this writing to re-paraphrase and broadcast these known things.



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The route of this writing is the pathway of redefining all these things from a totally different and newer perspective, and to also to take up items which have never before been placed for profound study and research.

Chapter 22

Government workers and ordinary workers

The last two posts were aimed at giving a hint on how the changes that came upon the language codes affected the behaviour of the commercial vehicle employees of Malabar.

The clamorous behaviour which had traditionally been there in the private bus employees of Travancore are now an everyday event in Malabar. The bus employees desperate try to gather back their despoiled human dignity by various nefarious means including that of rude shouting, terrorising voices, verbally hammering the passengers who are getting down from the bus, hitting on the body of the bus to create a distressing din, using ear-piercing horns without any adequate reason &c. .

However, there is a wider background for all this.

To understand this very candidly, simply compare the private bus employees with the



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KSRTC (govt.-owned) bus employees. When speaking in a generalised manner, it may be said that they do not usually display the above-mentioned ‘Upstartedness’ behaviours. Especially those who have received job permanency in the KSRTC.

As per the language codes, their stature of dignity is different. They do not have private owners who address and degrade them as ‘Injhi’ / ‘Nee’ (lowest YOU), or refer to them as ‘avan’ (lowest He/Him). (It is true that they do have supervisors and managers above them.) The very definition that they are government-employees does influence the language codes. It creates huge changes in the codes.

If they taunt and tease the common citizen with provocative words, and they retort back with a ‘Nee’ or ‘Injhi’, it would be considered as addressing a government official with a ‘Nee’. That is something that the government will not allow. There is actually a very specific historical development quite connected to this.

That shall be related later.

It would be a very extraordinary event if a police constable were to address a KSRTC driver with an 'eda' or Nee / Injhi. Or refer to them as 'Avan' or 'Oan'.

At the same time, it would also be a very extraordinary event if a policeman does not address a private bus driver with an 'eda' or Nee/Injhi, or does not refer to him as an Avan / Oan.

If a verbal fight starts between the KSRTC and private bus employees on the road, the way the policemen deal with the two different groups of persons would be very candidly different, in most cases. This is so because the language codes accorded to the different groups would be different.

If the bus employees have a verbal argument with the passengers, then also there is a marked difference between how the passengers deal with KSRTC and private bus employees. To the government-bus



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employees, there would be a marked softening of tones and more 'respect' in the verbal codes. To the private bus employees, there would be no limit to discourtesy and degrading words.

To the private bus-employees, in many occasions, the short route to get back or get possession of some kind of human dignity would be to practise the above-mentioned loud and boisterous, rude behaviours. In many cases, they would have no other platform to stand on to proclaim their stature of equal dignity in the nation.

Chapter 23

How the pulling down is done

Continuing from last post...

At the same time, the government bus service employees will be able to retain their relative higher stature. There is a powerful framework on which they are fixed to, in the background, which holds them up in the relative heights.

Actually very profound items are working behind the scenes to create this relative difference in the behaviours. The limited space here is not enough to take up a large-scale discussion on those items.

However, one or two items can be mentioned.

First item is this: In all kinds of verbal fights, at least one side would drag the communication codes to the very lower word-code levels quite fast. That is, they would insert words like ‘Nee’ / Injhi (lowest YOU), Eda/ Edi, enthada / enthadi (quite degrading words with no English equivalents), Avan / Oan (lowest He/Him), Aval



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/ Oal (lowest She / Her), and such other words.

This kind of lowering of verbal codes is good for the side which is socially, or profession-wise, lower. For, this simple positioning of words is enough to pull down a relatively higher person or groups of persons to their lower level.

The above-mentioned items are the working of a very complicated verbal machinery. It might not be easy to explain it in a very few words. However, ponder on this. If a verbal fight starts between private bus staff and a group of unruly youths, the youths would very fast address the bus staff with a 'eda', 'Nee'(Injhi) etc. Even if the bus staff are of higher age.

(Actually, in most verbal arguments which reach a heated tone, this is what usually happens. This is a location which is actually very highly provocative. Even homicidal mania can get ignited.)

It may be remembered that in the feudal

languages of this subcontinent, age is a very powerful defining factor. Disregarding any of the factors, which insist on 'respect', can provoke heavily.

Item number two is this:

If persons, who are doing work which are defined as lower grade in the verbal codes, behave in a very soft, dignified, earnest and intelligent manner, they would not get 'respect', consideration, 'respectful' words, or any other kind of reverence. However, if persons, who are on the higher strata of verbal codes, behave in a very soft, dignified and intelligent manner, people would speak only good about them.

Item three:

The group known as school students is an untouchable dirt for the government bus employees. For, as per the language codes, they are identified by them as a very dangerous entity. So with a malicious cunning, ongoing conspiracy, this group has been



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placed on the head of the private bus employees. The government employees are part of this conspiracy.

If the reader has time to ponder on all the above-mentioned items together, many other connected things can be grasped easily. Beyond that, many of the above-mentioned things might even be items which are already known to many of the readers.

Many more things can be mentioned about this. However, the discussion of this specific item is being stopped here. Continuing from last post...

At the same time, the government bus service employees will be able to retain their relative higher stature. There is a powerful framework on which they are fixed to, in the background, which holds them up in the relative heights.

Actually very profound items are working behind the scenes to create this relative difference in the behaviours. The limited space

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Chapter 24

The antipathy for teaching English

Language codes have a great say in the design structure of a social system.

Planar languages like English will create a planar-feeling in social and other human relationships. This will be seen very clearly reflected in the social areas where pristine-English is spoken.

However, this will create a great deal of perplexity in persons who cannot speak this language. For it would be seen that persons who are very evidently of comparatively less physical strength, voice power, social stature and influence, financial acumen and even age, are conversing among themselves without any hint of any kind of communication block. This would only create a mood of antipathy towards them among the others. This is a common experience.

However, the people who speak English in this

location (nation) are not native-Englishmen. Instead, they are persons who are quite conversant in their native languages. Many persons use English most of the time, simply to overcome the communication blocks and the feudal higher man – lower man hierarchy in their native languages. And to get their things done fast and smoothly.

This is not an individual capacity of inherent in them. Instead, this is a capacity that arrives in them when they use the smooth communication software known as English. This is a capacity that can be achieved by anyone.

However, many persons who are good in English in this nation (India) desperately try to see that others do not learn English.

There are many reasons for this.

The main urge for this comes from the feudalism inside the native languages of the nation.

If persons who are subordinate socially, age-



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wise, financial acumen or by professional grade, learn English, the strings that have bound them up for ages would get broken or erased. This would be viewed as a total breakdown of discipline by those who are above them.

If English is learned, the persons who are above will move downwards. Those who are below will move up. But then, no one will be disparaged or insulted. For, in English there are no verbal codes for higher – lower individual.

In this nation, the group of persons who argue most vehemently that English should not be taught to the common man, are the very persons who are good in English. I have personally had a number of discussions with such persons online, in English itself, on this topic.

These persons without any qualms, demand in reasonably good English itself, that it is Hindi

that has to be taught, it is Malayalam that has to be taught, it is Sanskrit that has to be taught &c. However, when the fact that they themselves are good in English is mentioned, they would take up the stance that English is a very silly language.

(It might seem quite strange that no native of Malabar was seen to demand that Malabari, which is a language that has very little influence of both Sanskrit as well as Tamil, should be taught!)



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Chapter 25

The quality depreciation that is entering into pristine-English

This writer has seen and slightly experienced quality English ambience, for a brief period in life, many years ago. From the background of this experience, what has dawned in mind is that the English that is generally taught in most government-schools in India, is only the translated version of some other substandard item. Mentioning this item as 'English' would be a very vile thing, indeed.

At the same time, at least some of the English medium schools that are around this place might not come anywhere near to the English standards in quality, which this writer had seen and experienced many years ago.

What has been alluded to here is not about the pronunciation and accent quality.

Instead, the mention is about English Classical literature, which is intimately connected to

pristine-English, which does not discriminate and desecrate human qualities to the level of chicken litter. This is the exact English in which the Victorian-age English culture lies embedded. Even though, Victorian-age is over, this is more or less what have been the defining features of the soft and lovely communication codes of England from for a long time past.

(The works of Shakespeare, which deal with the tales of Continental European monarchical and royalty, need not be included in this).

As of now, persons who do not have even the slightest connection to this English are taking college graduations and post graduate degrees, and even doctorates in English. Then they start distributing some low class item in the guise of teaching English. After that, they themselves or some other connected persons ask and say: What is the use of English? It is a useless item.

Yes, it is true. What they disseminate as



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English is some obscene language. It is not the pristine-English that was connected to pristine-England of yore.

Beyond that, individuals from other languages are filling up pristine-English with the depravities of their own native-land social ambience. They then claim that they are enriching English by these sinister contents.

As of now, current-day English is seen filled with depraved verbal usages, vulgarities and such. English has been transformed into such licentiousness that anyone can say anything in this language, as of now. But, actually, what these content-enriching persons are doing is simple desecration and defiling of pristine-English.

They are of the perfect conviction that no one has the authority to stop them in their fiendish endeavour.

At the same time, the native-population of England, who could be mentioned as the

owners of the English language, have no information or awareness about the horrendous codes that are entering into their language, and social communication



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Chapter 26

Who is responsible for the dull and indifferent quality of English teaching?

Since a minor discussion the quality of English education has been initiated, there is need to take it to completion.

The easiest persons to hold responsible for the lacklustre quality of English education in this nation would be the teachers. However, this is only a hasty action, to place the responsibility on someone, who comes handy.

Actually the teachers hold only very little responsibility for the growing inferiority of English education. The very striking fact that many teachers are very weak in English need not be taken as the prominent issue in this. Instead of this, the most horrendous aspect in this regard is the unspoken aim at the policy-making level that English should be discouraged from gathering strength in this nation.

It is very clear that the policymakers do not know what really are the most attractive teaching materials available for English. Beyond that the textbook designing done for government schools are done in a very meticulously planned, lacklustre and repulsive manner.

The government school textbooks assigned for teaching English are extremely dull and unattractive. In most cases, there is no attractive content from English classical literature in the textbooks. If at all, such things are there, they would be of the most unpalatable kind.

It is felt that the policymakers do not have even an iota of idea as to the real aim of teaching English.

From a cursory perspective, it might be felt that the textbooks found in private schools are quite good and attractive. However, actually most (not all) of them have been designed with some glossy features only from a marketing



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and profit-making point of view.

When this writer had been in Delhi for a brief period of time many years ago, some direct experience in the ways and manners of the textbook industry had been had. The textbook industry which has a combined monetary value of multimillions, bordering on billions, is very much focused on profit making. Many businessmen who have risen in this business field did not come up by means of quality textbook production. Instead their route was through very meticulously planned marketing techniques.

There are a lot of business secrets related to this. However, there is no aim to divulge them here.

If the teachers have to take English education to a very high level, first of all, there should be an environment at the policymaking level that promotes and encourages this.

However, that ambience there is conspicuous

by its absence.

The persons who are designing the education policy should themselves be aware of quality English. The general feeling that emanates from them is that they do not have this awareness at all.

However, once we approach these persons, they would clearly be innocent of many malicious intentions. The culprit would be seen to be the low-class English education that they have had in their own student days.

Then one would have to move the blame upwards to higher level of persons. If, one by one, one were to go upwards through the various levels of the administrative set up, one would be able to ultimately locate the exact location where the delinquency has commenced from.

About this location, more details can be revealed only much later in this writing



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Chapter 27

Unacceptable levels of efficiency and competence

I have mentioned earlier that language codes do have a great say in the design features of a social structure. Beyond that, a slight idea about the features of pristine-English has also been mentioned in a minor manner.

In the 15th chapter of this writing, there was a brief discussion on the disastrous possibilities inherent in allowing the enhancement of personal calibre, capacity and business information to feudal-language speaking subordinate staff.

This thing has influenced not only the social structure of this peninsular region but even the history, here.

Speaking from a very generalised location, it might be correct to say that the variations in personal capacity levels in Englishmen would of a very meagre amount. In most cases, it

would not be the personal capacity of a solitary Englishman that would create the fabulous efficiency in English systems. Instead, it would be the collective personal qualities of the Englishmen, which would bring in that. This is an information, which is most probably not known even to them.

However, in this South Asian Subcontinent and in other feudal language locations, social efficiency &c. are in another manner. A lot of difference can be seen in the personal capacities of persons, each depending on their social or professional or age-wise &c. position. The influence of this might even be visible in the body features of the person also.

Illustration:

There is an individual who has the capacity to get things done, and manage in a most mature manner. However, he is in a lower grade position in the business. If this individual is sent to find a solution to a complicated issue, in many cases, what would come out is a more



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complicated scenario.

For, others would communicate with him only as per his professional position. If this man happens to display a calibre higher than his work position, the others would find it quite perplexing and disturbing. They would react in a most antipathetic manner. This reaction is more or less encoded inside the word-codes of a feudal language.

At the same time, it is dangerous to place a high calibre and well-informed person on top of the business. For, within a short time, he can become a very dangerous threat to the business, if it is possible for him to move on his own. For, even at his level in the business, the business owner's family members and other friends and their relatives would acknowledge him as only an employee. Which is a very powerfully defining location in the verbal codes in feudal languages. He will feel the taunts and the teasing.

Chapter 28

Extreme subservience and social stature enhancement

When speaking in a general manner, subordinates are not posted on the basis of their personal capacity or ineptitude in a feudal language system.

Instead of that, in any feudal language organisation, the top boss would post on the highest levels, persons who are willing to exhibit extreme levels of servitude and obsequiousness to him, either real or pretended. They should also be willing to display this attitude to others, so as to induce them also to exhibit the same to the top boss.

Speaking in a general manner, it may be said that this social philosophy will arrange human beings in a framework which is starkly different from that created by a pristine-English language system. For, in English, obsequious behaviour and attitude are seen as a personality defect. There are no word codes



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that demand such an attitude or mentality.

In feudal language societies, inside any organisation, what would be seen are frames in which people are arranged in a manner that each level of persons bends and bows, and exhibits a cringing servitude in words, body pose and facial expression towards those on the top layers.

The persons who arrive on the higher layers inside this frame would display a suppressing attitude towards those below them. Each layer would expect those below them to act obsequious and cringing.

All their work programmes would take it as a priority that this happen and get displayed to others. The aim that everything should be done as efficiently as possible would stand second in priority. For, work efficiency itself is entangled with the concept of extreme subservience to the higher layers.

Individuals who are suspected to have extreme

mental and physical abilities would be subordinated to the lowest levels, unless they are also willing to exhibit the above-mentioned personality features.

This idea has influenced even the caste system of this nation. The castes which were placed just below the Brahmins, on the commanding levels above other subordinated castes were those castes which were willing to concede such heavy doses of servitude. They would be willing to give anything that was asked from them.

At the same time, those population groups which were seen as capable of rising up and overtaking them were placed at the bottom layers by the Brahmins. These populations would include those which were unwilling to display a pose of natural 'respect' and subservience

When seen from this perspective, it might be possible that the caste of 'Pulayas', reached the disastrous levels in the caste system, not



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due to any personal ineptitude or incapacity, but due to its exact opposite. That is, they were seen as possible of too much capacity, or because they were too impertinent to display the expected levels of servitude.

Actually it might be surprising to mention that in the history of this location, there are hints here and there, of such incidences having taken place in the past. However it is seen that not many persons are interested in bringing out such information to the limelight.

Any person who is made to bear the verbal hammering will get slightly at least stunted. At the same time, if they are not pressed down thus, they would immediately endeavour to climb up on the top of the head of others. This is actually the automated work programme of feudal language social ambience.

There are so many similar items that can be found out in the history of this location, if one were to seek them out. Such things can be

mentioned later



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Chapter 29

Potholes, and codes of crushing and mutilation inside feudal languages

These verbal codes have influenced almost all individual behavioural patterns of human beings.

To put it in more precise terms, if native-English speaking populations are one kind of animals, then feudal language speakers are a totally different kind of animals. The varying differences between these groups will be visible in many features of thought processes, aggressiveness, activities motivated by compassion and much else.

For instance, if a person, or a group of persons, an animal or a group of animals, are seen to be in pain or in some kind of suffering, there would be very obvious difference in the manner in which both these two different groups of people would react.

It is possible that the emotion of compassion

that arises in both groups can be of the same kind and content. However, when verbal codes get processed through the design codes of the social system, feudal language speakers would refrain from taking much interest in the problems of others. The reasons will be varied.

First of all the thought that he himself or she herself is in many kind of social bondages and sufferings. Like that, others have many kinds of problems. 'Let them suffer their problems'. This is one kind of reasoning.

Another thing is this: When one individual endeavours to help another person in distress, he or she is made to endure the irritating and in many ways snubbing hierarchies inherent in social communication. He or she might have to bear the various kinds of degrading verbal tones at various quarters. This would be a painful experience, which would literally dissuade a person from any such humanitarian endeavours.

Many persons who have experienced these



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kinds of painful experiences have related them to me in candid detail.

At the same time, individuals who are native-English speakers do not face any such problems, in their native-land areas. If they endeavour to help others who are in some painful circumstances, they do not have to be wary of any pitfall or traps arranged inside the language codes.

Not only that, in many occasions, they have no qualms in sharing knowledge and technical skills to populations who are existing on the lower plane. For, they are not aware of any dangers connected to the varying indicant code words that are there in feudal languages.

However, there is no denying that in sharing of technical skills and knowledge to feudal language speakers, there is at least a small amount of gullibility and foolishness. For, generally feudal language speakers do not indulge in any similar kind of sharing of

technical knowledge or in any action that leads to the improving populations who are staying on the bottom levels.

For, they view the population in which they are connected to, as individuals who bite and claw each other by means of verbal codes. All of them are deeply aware that giving any chance or opportunity to others to improve is a very dangerous activity.

It is quite dangerous to give any quarter or leeway to others who are competing by means of word-codes with oneself and with one's family. If this foolishness is done, the others will gather strength that bite back more powerfully. Using word-codes.

However, these things are not known to native-Englishmen. For, even in their wildest dreams, they do not have the tiniest of information that in language codes, there are very specific codes that can be used for mutual crushing and mutilation.



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Chapter 30

The imperative essentialness of a servile subordinate

It is not possible to note down here all the features of the feudal language codes connected to the society and also to the individual. For the focus of the writing is somewhere else.

However, in the book titled: March of the Evil Empires; English versus the feudal languages, which I first drafted around the year 1998, and rewrote into a full book and published online around 2000, the features of feudal languages have been compared with those of English. This is a book of around 165000 words, written in English.

The introduction to this writing will have to continue for a few more pages. I will mention something more about feudal languages.

Speaking in a general manner, it may be said that in all these kinds of languages, there is the

need for a bit of bluffing.

It is good to have ‘respect’ and a ‘higher-position’ both at home and in the work-place. However, to convey this information to the outside world, it is always good to have a very a very loyal person, who is obsequious, deferential and submissive. The presence of this individual will help in spreading out the word of one’s ‘divine’ attributes.

If such a person can accompany his superior, and successfully promote others to address and mention his superior with such words as ‘Saar’, ‘Adheham’, ‘Avaru’, ‘Madaam’, ‘Medam’, ‘Chettan’, ‘Anti’, ‘Uncle’, ‘Mash’, ‘Teacher’, ‘Ji’, ‘Bhai’, ‘Ekka’, ‘Annan’, ‘Akka’, ‘Amma’, ‘Guru’ &c., then that individual (the superior) will get social prominence, ‘respect’, leadership, affection and much else.

If the servile companion just simply rise up from his seat on seeing his superior with others there seeing this action, it is enough to create significant changes in the language codes.



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If such a servile companion is not available, then there is only one way to erase this deficiency. That is to bluff about oneself, make seemingly inadvertent, and yet well-planned dropping of names connecting to high-level persons, retell incidences wherein one did receive fabulous 'respect', mention in clear words or as subdued hints, rumours that disparage, or insult or cast accusations on others.

When mentioning others, choose the desired indicant words (Avan / Ayaal / Avaru / Adheham / Saar = all different levels of He/His/Him) with meticulous precision, so as to either strike down another person, or to enhance his features. This is also a part of the above-mentioned endeavour.

Chapter 31

The repository of negativity!

Small verbal differences will create huge changes in the social system as well as in the human mind. The root instinct for liking or for not liking a person will be based on whether there is a term of 'respect' suffixed to his name or not. Or he or she has been conceded formal 'respect'. On the contrary, that individual's personal standards of honesty, good moral standards, compassion to others, kindness, rectitude etc. have no connection to this kind of liking.

The afore-mentioned ideas are known to the people of this peninsular region either very clearly, or in a somewhat hazy manner. As such, these 'great' information are not the sole 'discoveries' of this writer.

It can be seen in the history of this peninsular region that the activities of these verbal codes have created various kinds of uproars, street violence, outbursts, explosive situations,



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whole-scale slaughters, rioting, and communal clashes. And many other similar problems that have occurred in this location can be traced to these sinister codes inside the native language softwares.

However, the most astounding thing is that the native-English speakers do not have any inkling about the existence of these sinister codes inside certain human languages.

This lack of understanding has lent a lot of positive qualities to their private social locations. However, with the en-mass entry of feudal language speakers into their social areas and nations, various kinds of negative features have spread inside. However, the native-English speakers have not been able to find out the reason for the new kind of evilness which is slowly infecting everyone.

Chapter 32

The craving for 'respect'

Let me mention here some of the contemporary social effects of 'feudal languages'.

I have already mentioned that these kinds of languages would bring in controls and restrictions on social interactions. And that in many cases, they would influence them in a negative manner.

In the social system, there is an enduring terrible fear of incidences wherein persons, who are positioned in the lower brackets socially or position-wise, use words bereft of 'respect'.

If there is no one to convey an adequate introduction of a person to another person or group of persons, it can be calamitous.

Judging on the basis of mere age, quality of job, job position, vocation of the parents, monetary value of the clothing, financial



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acumen of the family, financial stature of companions, and such other things, others would using varying levels of indicant word codes.

If a person feels that the indicant word code/form used towards him or her is inadequate or doesn't reflect his or her actual grandeur, then it can create a huge mental trauma.

Such mental issues defined as 'Paranoia', 'Phobia' etc. in mental sciences, can actually be the adverse effects of these word-codes, as seen expressed in a visible form.

It is seen that persons who speaks such languages, are led to various kinds of extreme cravings by their kinds of social fears. In feudal languages, wherein a person with financial acumen and social stature naturally becomes a 'Saar', 'Maadam', 'Angu', 'Adheham', 'Avar', &c. (all of them highest forms for He/She &c.) and persons who are devoid of money and

social stature, becomes mere 'Nee', 'Ayaal', 'Avan', 'Aval' 'Avanmar', 'Avattkal', 'Cherukkan', 'Chekkan' &c. (all lowest form of You or He/She &c.), both human beings as well as animals get affected by very vile mental distractions and features.

In this nation, the very ambition of many persons to coax their children to become doctors rises from this kind of mental afflictions. The moment a son or daughter becomes a doctor, he or she will immediately shift from a location wherein he or she cannot be bitten using verbal codes. He or she would move into the higher bracket of the verbal codes, from where he or she can claw and pierce many others by means of these verbal codes.

It is a great social achievement, when seen through the feudal language codes.

The persons who thus get clawed and pierced by means of verbal codes cannot attack back with the same verbal codes. For, in the



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language codes, such an action would be defined as terrific impertinence and rascality, by others. They will not allow that.

The insidious working of these language codes can be seen in the craving for a government job, and the terrific disdain and repulsion felt towards the ordinary citizens after getting a government job, and the extreme desire to gather bribes, and such other things.

The ordinary citizen would not be able to converse with the government employee, or discuss a problem, or argue out one's own version of events. This is again due to the direct effect of the feudal codes in the native language. The verbal codes simply do not allow that. If anyone does it, it would amount to deep offence from the perspective of the government official.

If one were to make a brief glance through the history of this peninsular region, one would be able to see the huge number of disastrous

incidences, these language codes have sown in the social system.

Once this writing reaches the history part, many of these things will be taken up for discussion.



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Chapter 33

The basic structure of the Constitution of India

We will leave the South Asian peninsula for a brief while and go inside the newly formed nation of 'India'.

Feudal language are slowly forcing disarray in the all the statutory rules, and administrative conventions. More things can be mentioned about this later.

At this moment, before concluding this intro, a few words may be mentioned about the Constitution of India.

Most of the government office staff (workers) behaves towards the citizens of the nations in a manner which is reminiscent of the manner in which the henchmen of the old time feudal classes used to deal with the lower castes. They use the lower indicant words towards them.

This theme a very highly complicated one. So,

I am not entering into that location as of now.

However, we can take up the Constitution of India for a brief examination. If one were to examine the fundamental and basic structure and tenets of the Constitution of India, it would be seen that the items therein are comparable to what is there in some of the most elegant Constitutions in the world.

Here, I am taking up only the basic structure of the Constitution of India for a brief examination.

The Constitution of India is a document written in English. As to who wrote the text of the Constitution is not taken for discussion here. There might be many things to say about that. However, I will not enter into that location, as of now.

The Constitution of India is a most sacred and holy scripture of the nation of India. The nation can be administered and run only as per the rules etched inside this. If anyone does attempt to or does administer the nation in a way which



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is totally contrary to the rules, statutes and conventions prescribed by the Constitution, then it is equivalent to entering into the sacred Sanctum Sanatorium of the place of worship of a religion and desecrating the place and indulging in vandalism therein.

Chapter 34

The situation in Britain

There is no written Constitution in Great Britain. For a long time now, the administrative and legal procedures follow the various conventions that have evolved over the centuries. However, as of now, feudal language-speakers have swarmed inside the nation. It not possible to mention for sure if the current-situation of not have a formal Constitution can go on for more days, in this newly emerging scenario.

However, most of the social and administrative conventions are what have been designed by the philosophies inherent in pristine-English language.

Even though there is Monarchy over there, neither the king or queen of England used to use different forms of 'You', or 'He' / 'Him' or 'She' / 'Her' or 'They' / 'Them' to exhibit and emphasise the varying social positioning of the subjects of the kingdom, and to discriminate



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between them.

Neither the various government offices including the police who are on Her Majesty's Service, do discriminate the people thus.

(However, nothing definite can be said about the future of Great Britain. As of, a huge flooding of people from outside, who speak other languages is happening in the kingdom. Even the quality of pristine-English is under threat as it gets handled, and man-handled and manipulated by these people.)

Also, there is no hint in pristine-English that the government office workers (employees) are a step above the common man.

Chapter 35

The innate rights of a citizen of India

The soul and spirit of the Constitution of India is the social philosophy inherent in pristine-English. The Constitution of India has given certain fundamental rights to the citizens. Among them, what can be mentioned here would be, the equality before the law and equal stature before the administrative set up / law. Another thing is the right to dignity.

The mere mention of the above two seemingly silly rights would be enough to establish that the Constitution of India is totally contrary to the dictates of the various traditions, and social structure of this peninsular region. The languages of this location do have the codes of social up and down levels. The traditions of the place maintain different sections of people apart, and with mutual or one-sided repulsions. Moreover, the tradition also includes the idea of kicking down the lower-placed persons. The social structure itself is highly feudal and



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hierarchical.

The Supreme Court of India had declared that the Constitution of India has a fundamental or basic structure, which cannot be altered. However, with regard to this issue, a lot of legal clamour has taken place. In all these desultory discussions, it is doubtful if there is anything of real depth or anything of creative quality, which really proposes to improve the quality of the social stature of the citizen.

For, I think, the Supreme Court did not clearly define as to what this basic structure of the Constitution of India really is.

Chapter 36

When rights get translated into feudal languages

A few words from the Preamble of the Constitution of India are given below. Please see:

QUOTE: JUSTICE, Social, ———; LIBERTY of thought, expression, belief, faith and worship; EQUALITY of status and opportunity; FRATERNITY assuring the dignity of the individual ———. END of QUOTE.

In this Preamble, Social justice,----- equality in opportunity and status, brotherhood that assure the dignity of the individual....., have been very clearly mentioned in quite unequivocal terms.

It is possible to find and sense the Spirit, which includes the inner meaning, philosophy, soul, attitude, mentality and the living force encoded in the Constitution of India, from this Preamble.

It is from this essence that the Article 14: 'Right



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to equality before the law', has taken birth.

There have been a lot of discussion, writings, and intellectual clamours with regard to this Right in the higher echelons of the Indian judicial punditry.

In India, law-enforcement is attempted at not only inside the judicial courts. In any government office, even the lower grade peon would be quite interested in trying his or her hand at this. For, an opportunity to be able to use some authority over other people is a very enjoyable experience in the Indian languages.

No Judicial official or Constitutional pundit has been able to direct them to read or study or to imbibe the essence of the Article 14 of the Constitution of India. And at the same time, it is quite doubtful if these 'learned' pundits themselves do have any profound insight or information on this. Or else, it can be that they are aware of its essential features, but then they do not want to inform the others about

them.



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Chapter 37

Three different levels of citizenship

The very vividly clear and basic feature of the Constitution of India is that it is a document written in English. Many of the varied equalities and statuses of dignity extended to the citizen by this sacred book are possible and plausible only in English. This much is the undeniable truth.

When three citizens of the nation go into a police station, the police department employees will differentiate them as per their profession or social level, and use words like Nee (and such words Eda, Edi, enthada, enthadi &c.) to one person, and Ningal to the other person, and Saar (Thangal &c.) to the third person. What has been done is a very terrible kind of discrimination and degrading, of at least one of the three persons. In the feudal languages of the nation, no one will see anything wrong or evil in kind of different way

of dealing with the citizens.

When the words used for addressing and referring to are different, the person who has come will have to behave and adopt a different manner, which is in sync to the words used, with regard to sitting, standing, bending, bowing, words of addressing etc. There will be very marked difference in what is asked of him, and in the tone and timbre of the voice that is used to converse with him. If he is given a terrific slap on the face by the employees of the police department, it is these verbal codes that decide whether it was a wrong action or a just frivolous item not worthy of any remarks. .

Everyone knows that it is not the various rules and dictums inside the Police Act or Manual that decides or defines these things. If anyone does claim that it is the rules and dictums in the Police Act that decides all these things, it is very much possible that his or her source of information and knowledge might be the silly Civics textbooks that are taught in the schools and colleges of this nation.



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However, these kind of discriminatory actions and definitions are actually very terrible 'Haram' deeds as per the tenets of the Constitution of India, which is written in English. These actions pointedly mention that this holy book has been given peanut value by the police personnel.

It is equivalent to the government employees saying: Nee poda! (You get lost, you idiot!) to Constitution of India.

However, the fact remains that most of the citizens as well as the police department staff do not English. They would not be able to get even a hint that there is such an issue in their actions. Even if they do get some hint about this, they would not know how to interpret this action.

However, the wider issue is that it is individuals who are not able to understand the Constitution who are ruling the nation. It is these kinds of persons who are working inside

the machinery of administration, and in charge.



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Chapter 38

How the mysterious codes get disabled!

The Supreme Court of India has decreed that the basic structure of the Constitution of India cannot be altered. If this be the status co, it might be correct to ponder on the grave desecration that has been heaped upon the Constitution of India, when that sacred document written in English, (which protects the various individual rights and dignities available in the English language), has been translated into feudal languages, and the thus withered-out tenets have been given legal status.

Many years ago, I had translated a Malayalam book on Vedic mantras authored by a Vedic scholar into English. When the verbal meanings of the Vedic mantras were written in English, the Mantras were seen denuded of all their innate divine aura and flavour.

In a similar manner, if the sacred 'Bismillah' verse of the Islamic religion were to be translated into Malayalam and English, and used for sacramental purposes, what would be the status of its holiness?

It is possible that the supernatural and non-tangible codes that are encoded into them in their fundamental languages would get disabled or deactivated, on being thus translated into some other language.

This thing can be made very clear by means of a very small illustration.

See the sentence in English: 'He beat him'.

This sentence can be translated into a variety of forms in a feudal language. See these examples:

He (Avan-lower he) beat him (Adheham-higher He).

He (Adheham-higher he) beat him (Avan-lower he)

When Avan (lower he) beats Adheham (higher



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He), it is an offence that can never be condoned or forgiven. It is a crime of the highest order.

If Adheham (Higher He) beats Avan (lower he), then it is clear that he really deserves the beating. That is how it is understood by others around them. In fact, he should be given a sound thrashing.

This problem has severely influenced the social consciousness of this subcontinent.

A very simple sentence in English can be mutated or pulled apart into a whole range of social meanings, many of them of horrendous and horrible meaning. Individuals get thrown apart into different locations in social levels.

Is it allowed to translate the Constitution of India into languages which can position a few persons on the higher echelons of the social order, whereby they and all their actions derive a divine aura, and others get positioned in the lower-grade stinking locations?

Are not these kinds of translations, satanic deeds which will putrefy the divine aura of the holy book?

Is not being an accomplice to these kinds of deeds, actions that can be deemed as being in partnership with the devil himself?

Much more can be mentioned about this. However, this writing cannot stay with this item. Needs to move forward.

However, I should mention here that a Writ petition had been submitted in the Hon'ble High Court of Kerala, in the year 2011. It was a petition against the Compulsory teaching of feudal languages in schools. The complete arguments submitted in that petition can be seen [here](#).



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Chapter 39

The craving and the urge to achieve by means of shortcuts

As of now, the Constitution of India is getting despoiled in the hands of a group of individuals who have no calibre, capacity, urge or interest to understand or imbibe or internalise its spirit and core ideology.

Instead of upgrading the quality of the populations here, that they might be able to imbibe the superb ideologies of this great book which promote and proclaim various kinds of human rights and dignities which are not part of the traditions or antiquity of this subcontinent, these individuals are in a hurry to gather achievements through shortcuts.

The current-day administrators of this nation, instead of improving the English standards of the people here to the levels of the glorious standards of the Constitution, are busy trying to bring down the quality of the Constitution

itself, by bringing it down to the grasp of the very sinister language codes, which have already degraded the human quality here.

The action of translating the Constitution into Hindi and other feudal languages is just the pioneering steps in this direction. The people are made to understand this is a great pro-people action. The people also, in the heights of their foolishness, applaud this action. For, they are not aware that when the Constitution is translated into feudal languages, many of the superb rights and dignities assured to them would simply vanish into thin air.

As of now, political leaders have proclaimed that if need be, they will rewrite the Constitutions to make it in sync with the 'Indian Culture'.

I will try to give a brief hint of what would be the soul and spirit of the 'rewritten into Indian Culture Constitution of India'.

I have not seen the Constitution of India which has been translated into 'Indian' languages.



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Also, I do not have much experience with governmental rules and other statutory writings in feudal languages.

In these kinds of statutory Acts, Rules and other writings, would not the words: You, Your, Yours, He, His, Him, She, Her, Hers etc. get spilt into various levels of persons? Would not the people of this nation get thrown apart into different levels of citizenship and rights and dignities?

In the judicial courts in the Hindi hinterlands, would not the common man be a Thum and USS? At the same time, persons of social or political or governmental stature cannot be contained in these words. If such a terrific infringement of the right to equal dignity encoded in the Constitution of India is being done in a judicial court, can such courts be allowed to function?

If all governmental actions are going to be done as per the stipulations of the culture and

traditions of this location, then what is the need for a Constitution, and statutory laws and rules?



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Chapter 40

A Constitution which is in sync with the native-land culture and traditions

If the Constitution of India is rewritten to get it in sync with the emotional tugs and pulls of the local cultures and traditions, then what would come about would be a Constitution with a totally different emotional direction.

The reality in the local languages that individuals are not of equal status before the law and administrative set-up would appear in a very powerful written form.

That Avan (lowermost he) / Aval (lowermost she) cannot be kept on an equal pedestal with an Adheham/Avar (highest level He/She) would become a solid social truth, and also a part of the national jurisprudence and judicial apparatus.

With clasped hands in worshipful obeisance, Avan/Aval would have to stand up when an Adheham enters the scene. Who among them

do not do this, will find not only justice denied to them, but also many other things.

The employees of the government offices would give due regard to the words of the Adheham/Avar. To the words of the Avan/Aval, they would concede peanut value. The employees in the police department also would do likewise.

Adheham would be extended 'respect'. Avan / Aval would be given a severe verbal shaking. If it is possible, they would be made to undergo a troublesome ordeal to get even the smallest of governmental actions. And in some cases, even a physical manhandling can be possible.

In government documents and in FIRs, individuals would be defined differently, and with acute discrimination. When an Avan and Adheham (as defined by the government officials) gets to confront each other in the governmental apparatus, the Avan would end up in a miserable state.

Adheham can demand many things from the



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Avan/Aval. Without much restrictions.

Avan/Aval would be under compulsion to concede to these demands. If any Avan/Aval categorically mentions that it is not possible to concede to the demands of the Adheham, it would be a most preposterous and impertinent stance.

In the local schools, when the teacher enters the classroom, students rise up from their seats in a most automated manner to exhibit 'respect'. Students, who show some disinclination to do this, are defined by the teachers as rank rascals and delinquents. Even if they are perfect and good in all other ways. The same is the way in which the aforementioned items of impertinence should be understood.

The government office employees would have much urge to enforce this cantankerous social philosophy all the common citizens of the nation. For, they would find that they get adequate support from the newly rewritten-

into-feudal languages Constitution of India.

Actually this is the manner in which all government offices in India, which runs on feudal languages, function, as of now.

Only in the few offices where English is still used, can one find a different attitude and functioning style, in the governmental apparatus. But then, this English ambience would not have been experienced by around 95% of the people of this nation.

However, this is not way it should be. The fact that government office employees are mere workers, who are supposed to do the work of the people from inside the government offices, is not known or understood by even the remaining 5% of the population.

For, only those persons who have reasonable command over English can absorb the information that the citizens of this nation should not be differentiated into Avan/Aval and Adheham/Avar.

The very powerful social design code that,



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individuals who are insidiously defined variously as Avan/Aval and Adheham/Avar are actually of one level of He/She is not there in the feudal vernaculars of this subcontinent. However, this code stands very powerfully encrypted in English

Chapter 41

A story of a people-uprising taken from the history of the subcontinent

As per history, there was the kingdom of Magada in the north-east of the subcontinent. By the time king Ashok was its ruler, the kingdom had expanded to the north-west. In this kingdom, the king appointed ministers known as Mahapatras to manage the affairs of the people.

Each of these ministers would encamp in the different villages of the kingdom, periodically for around one week. They would have a huge number of attendants with them during these visits. Even though, ostensibly the aim was to seek to help the villagers, in actual practice the time of these visits would be the time of terrible experiences for the people of the village.

Whatever the officials ask and demand will have to be given, without any demur. There is no need to specifically mention as to what all items, persons with authority in this



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subcontinent will ask for, or lay their hands upon.

People in all the village areas would bear the intrusion into their privacy, property and on their body, for the brief period. For, there was no other go for them. In a way it is similar to the manner in which the people of the subcontinent bear the atrocious attitude of the local officialdom, individually in the present days.

However, in a location in Taxila, the people organised and attacked the officials, and had them decapitated (head cut off).

I do not have any information on the language quality of Taxila, and whether there is anything substantially different over there in the language codes.

King Ashok let loose his military, and had the revolt crushed in a terrible manner. It is both the written as well as the unwritten dictum inside feudal languages that the official, who is

the ‘adheham’ should be extended all respect by the people, and whatever he or she demands should be given.

Once the Constitution of India is rewritten to make it in sync with the traditional culture of the land, this is exactly the scenario that is going to arrive..

The nation and its leadership will have great political philosophies and social ideologies. However, if the government machinery as well as the officials who work inside it, functions and speaks in feudal languages, even if the philosophies are of the divine quality, everything will function only as per the codes inside the feudal languages.

It is said that the native languages of Ashoka were Pali and Prakrith. It is seen mentioned that these languages do not have any connection with Sanskrit



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Chapter 42

The new 'higher caste persons'

The social and cultural traditions and heritage of the South Asian subcontinent would be the same as the non-formal cultures of the new nations of Pakistan, India and Bangladesh (even though, there can be wide variation even inside each nation).

For a brief period, the natural egalitarian culture of English would have existed as a sort of formal culture in some locations. For instance, in Malabar in the south of India, which had been under the English rule, the officialdom would have followed many of the English conventions in the bureaucratic procedures for some time. However, in the independent kingdom of Travancore, there was no experience of any such traditions in the officialdom.

From now onwards, the nation is slowly edging towards the native-land culture. The dusky

ominous shadow of the emerging culture and conventions are slowly spreading throughout the nation.

There are many levels inside the Brahmin caste. On the very top are the Brahmin thamburans, who have the divine right to conduct or lead the ecclesiastical functions and ceremonies (pooja, homam &c.). They can be compared to the IAS, IPS royalty ranks of the current-day Indian bureaucratic apparatus.

Below them, could be the Nambhoothiripad, and the groups who are mentioned as 'special' (Vishistar), the Bhattathirpad and such. Then comes the ordinary (saamaanya) Brahmins. Below them comes the Nambi and such. Below them, the Shanthikkaar (temple priests), generally known as the Embraan. Then the Namboori (Sapagrasthan). At the very bottom are the Papista Brahmins.

(Please note that the above-given list and definitions may not be fully authentic).

If these Brahmin levels can be compared with



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the current-day bureaucratic levels, the Sub-Inspector of Police level can be compared to that of the lowermost Brahmin level. The top-most Brahmin levels can then be said to be equivalent to the IAS, IPS levels.

Those who come below them, i.e. the Ambalavasis, Unni, Nambishan, Pisharadi, Variyar, Chakkiyaar, Nambiyaar and such can be compared with the officials who are between the Sub-Inspector and Constable. That is, the ASI and the Head Constable.

The Nairs who come as a sort of executive wing of the above-mentioned castes, can be compared with the Constables.

It was the Nairs who had the direct command over the lower castes. They could use both verbal as well as physical power over them.

Now, a descriptive mention has to be made about the current-day ordinary citizens who can be compared with the lower-castes.

This shall be done in the next post

Chapter 43

When the nation surrenders and submits to the feudal language codes

When the nation surrenders to feudal languages and the codes therein, all the efforts and philosophies of the Constitution of India to maintain the social environment in an egalitarian ambience, will go futile.

The strenuously and formally maintained planar form of the social relationship before the administration and judiciary will get pushed out. What would take its place would be a social arrangement that would quite obviously have many layers, one on top of the other, in a design that looks like a pyramid. This is the way both the judiciary as well as the national administration, including the police, would view the people.

Government employment would become quite similar to that of the age-old Janmi system (feudal system of the South Asian peninsular region). That is, big-time feudal upper classes



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on top. Below them an array of minor upper-classes, and below them, an immensity of their henchmen.

These henchmen can be compared to the current-day police inspector, Assistant sub-inspector, Head constables, Constables &c. and the government office Superintendants, clerks, and peons. The most rough part of the governmental behaviour and attitude is generally received by the common man from them.

At the same time, the individual officials who are above these people would stand far removed from the approach of the common people. A peculiar type of un-touchability would block the people from approaching them.

Most of the features of the old-time caste system can be found in the relationship between current-day officialdom and the people.

REV. Samuel Mateer, has very candidly

described the terrible content of the caste system in the Travancore kingdom, in his famous book: Native Life in Travancore. If in this description, one side is replaced with current-day government officials and the other side with the common people, then it would be seen that old time caste system more or less continues in the relationship between the government officials and the people.

However, no one can be blamed for these kinds of untouchablity. For, the people are getting arranged as per the design codes inside the language. Each individual would connect and react with others as per the codes attached to the slot, which is assigned to him or her, in the language codes. He or she would behave, interact, react &c. thus. He or she will change from roughness to sweetness, and vice versa, depending on the attachment codes. He or she would terrorise or would exhibit subservience. He or she would demand bribe. He or she would give bribe. He or she would act with discrimination towards the different



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sections of people. He or she would find salvation in extending 'respect' to some persons. Beyond that, he or she would achieve self-satisfaction and profit from exhibiting obeisance.

Languages which have rough and uncouth codes would create rough and uncouth social ambience. There would be some locations inside these rough language systems, where one might get to feel a brief period of refinement and softness. In these minute locations, one would find terrific and celestial beauty in the social ambience. One would fall in love with this loveliness in the brief interspaces. One would feel impelled to proclaim this to others

Chapter 44

The sterile nonsense in academic textbooks

The common people of current-day India are thus:

They are arranged in multitude of layers. There is mutual repulsion and hatred between them. They oppress those who they understand as subordinate to them by means of lower indicant word codes. To the persons who they perceive as standing on a higher pedestal, they show involuntary, or under compulsion, subservience.

It is an unwritten social code that the lower placed persons have to be pressed down by various means. If this is not effectively done, they would push themselves upwards into the locations of the higher classes, and try to create a upheaval in the social or personal relationship, by means of tumbling down word-code relationship. They would inflict disturbance by means of rough behaviours and manners.



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This is how the social machinery works in a feudal language ambience.

It would be quite suicidal, socially, professionally and also with regard to one's business, to interact and communicate with the government officials retaining and exhibiting one's mental and physical stature. For the purpose of getting things done fast and without any hindrance, the best attitude would be exhibit exquisite subservience and 'respect', in all verbal codes, and in body language to the feudal lord class known as the government officials. This attitude might be imperative for the very survival of one's business. .

This is the newly emerging social philosophy, in this new nation of India. The nonsense of a citizen's rights, and right to dignity and stature etc. seen and taught in sterile academic textbooks of social studies, and political science and such, have no meaning at all.

These textbooks contain a lot of useless

writings: That the people have right to equality before the law. It is the people who are ruling the nation. They are the owners of the nation. The nation belongs to them. They have a right to status and stature in this nation. And such. The only persons who get any profit from such empty talk are the textbook publishers. To the others, these themes have peanut value.

For along with teaching these themes in the vernacular in the schools and colleges, it is also indoctrinated by means of verbal codes that there are superior persons in the social system; that government officials, political leaders, doctors and such are superior beings and as such they are the adhehams, Saars, Maadams &c. (all meaning: Superior He/Him or Superior She / Her); that the ordinary people are the Avan/ Aval; Avattakal etc. who come under these superior individuals; and these common people have relatively less value in the nation. This much is indoctrinated either deliberately or in a most inconspicuous manner.



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The students who study in the schools and colleges also are very much aware that some among them are the children of Avan / Aval (lower he/him / she/her). And that the others are the children of Adheham/ Maadam.

The technical word-codes used to denote the un-touchablity between the lower-caste known as the ordinary people and the higher castes known as the government office workers will be very candidly mentioned in the post

Chapter 45

The bloody fool that George Washington was

When the nation of USA was formed in 1777, a Bill of Rights was written statutorily. The citizens of USA mention the above as well as the various human rights, right to dignity and human stature mentioned in the US Constitution as some great kind of novel discovery or achievement.

However, the fact remains that almost all the rights thus claimed by the US Constitution are actually there in the pristine-English, the native-language of England, in a most natural and spontaneous manner. And there is no written codification of these rights in England, for it is there in the language itself. For, in this language both the common citizens (who could be defined as big and small in feudal languages) as well as the government employee, are all defined by one single form of You, Yours, He, Him, His, She, Her, Hers &c.

There is no feeling in English that the



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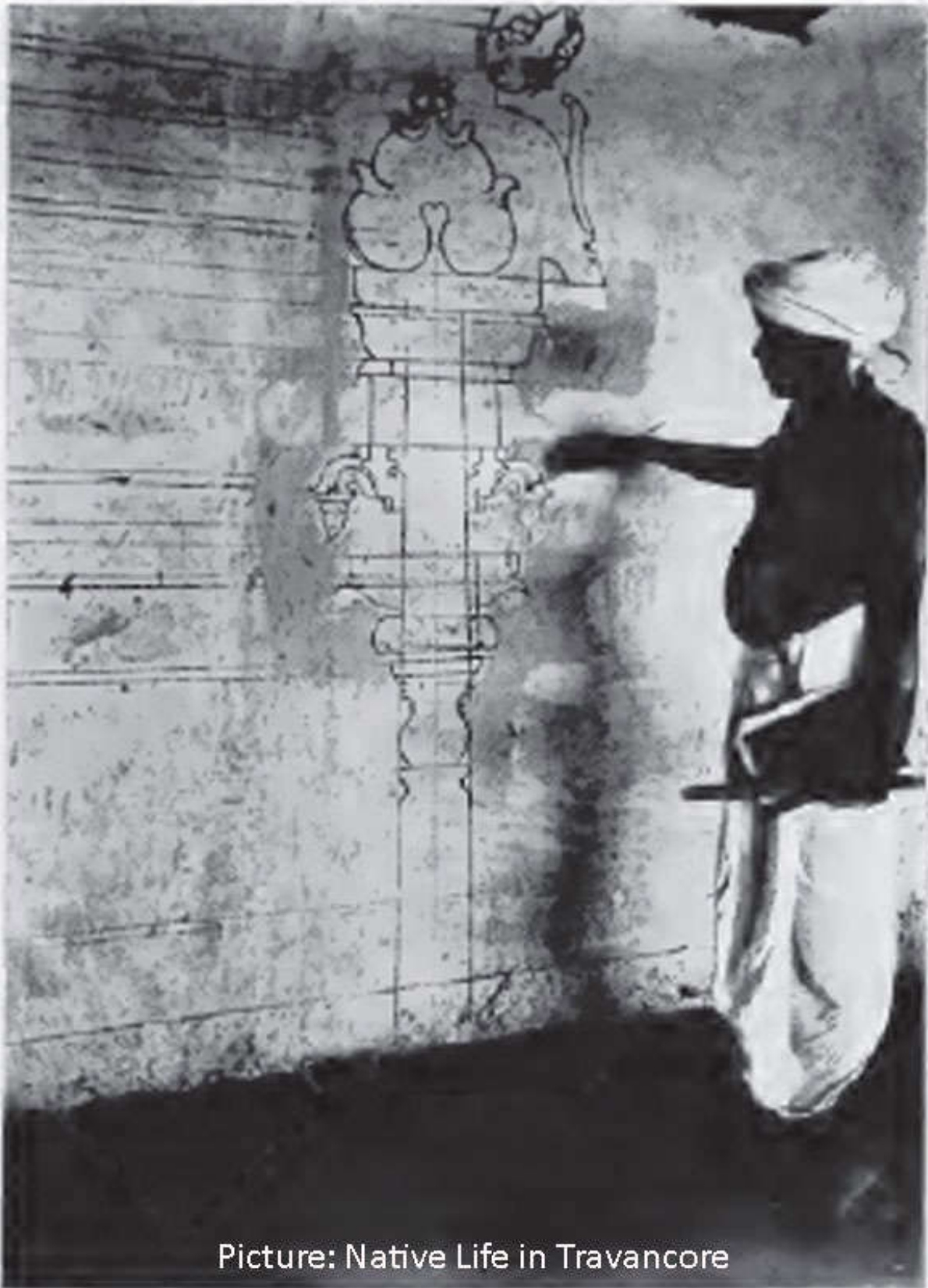


government worker is a superior He or She. And the common citizen is an inferior He or She. However, this information was not known to the birdbrains who created the nation of USA.

No history book is seen to mention that George Washington was a foolish individual who was quite easily fooled, influenced and seduced by the cunning Continental Europeans. The lack of this information itself points to the fact that they do not have any route to a very powerful repository of knowledge and information on human social design codes.

Chapter 46

The wider aims of English colonial education



Picture: Native Life in Travancore

A traditional architect of the South Asian subcontinent, with elevation of a new temple drawn on a wall.

In the South Asian subcontinent, historically, the higher (divine) positions in the verbal codes have been the hereditary right of the officialdom. The individuals who are below them were assigned the lower (the stinking) positions in the verbal codes.

Among the population groups how were in possession of very high calibre technical skills,



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one was the traditional carpenter class. When the English colonial rule was in position in around half the locations in the subcontinent, the English colonial officials had seen and expressed deep appreciation about the expertise of these carpenters.



Picture pazhayathu.blogspot.in

These are technical and architectural experts of rare acumen. Yet, they have not been in any engineering college. They could manage to build huge building structures with no help from modern technology. Well, this is the kind of genius that the Englishmen saw in south Asia

These people, who had never been to any technical or engineering college, used to build huge architectural structures using tools which can be mentioned as flimsy and feeble. Yet, in front of the officialdom (higher castes/Adhikaris), they were a class with low

social value. These people would invariably be addressed as Nee (lowermost You) and referred to as Avan (lowermost he), Aval (lowermost she) &c. They had to bear these words, and they had no other go.

The public education that was disseminated here was actually aimed at erasing the immensities of social communication blocks and verbal evilness in the local society. Technical education and such other things came only after that.

What that meant was, only after first totally erasing the satanic codes of the local vernaculars, or at least disabling them, inside the mind, would a person be allowed to go in for what is now generally mentioned as higher education, and technical qualifications. And also for higher levels in the government services also, this was required. Only those who had good command over English were allowed to become government officers and doctors etc.



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It was the common man who derived the goodness of this. For, only those who had disabled much of the verbal codes that can define the common man as some kind of excrement in their mind could come to occupy such positions.

The actual fact is that there is not even an iota of information about these fabulous aims and endeavours of the English colonial rule in the subcontinent, in current-day England and in current-day Great Britain.

At the same time, the local political leadership, officials and educational ‘experts’ in Pakistan, India and Bangladesh, write histories which are of mere sterile content. They induce the local students and government job seekers to study all these nonsense for gathering marks. These students and job seekers parrot all such nonsense without in the least bit understanding that they are mere deliberate indoctrinations and lies.

Chapter 47

The problems which would arise when the language of administration is made Malayalam

All over India, the functioning of state government offices have been converted into their respective local language. It is possible that an 'expert' committee would have given a 'comprehensive' 'study' report, in each of the states.

I do not know for sure as to what it is that these 'expert' committees have studied about the various attributes of language change. However, there is a feeling that all these so-called expert committee studies are mere verbal blah-blah. For, I remember reading the 'expert committee' report that recommended the compulsory imposition of Malayalam in the state education. No profound study was really seen in that 'study report'. I remember seeing the names of PhD holders also in that Committee.

I have more or less enumerated around 30



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problems that can arise when the language of administration is converted into Malayalam. These I have written it down. .

One among them, I will mention here.

During the English rule-period, the government employees were defined as public servants.

In feudal languages, the servants have to extend respect to the boss/owner/landlord/employer &c. When the language of administration turns into a feudal language, then words of 'respect' have to be mentioned towards the people/public/common citizen by the government office workers (government employees). And the public/people/citizen is entitled to use the degrading words to the government office workers (government employees).

However, the government office workers (government employees) will not agree to this under any circumstance.

Not only that, a directive to the government

office workers (government employees) that they have to extend 'respect' to any common citizen who enters the government office will not be acceptable to them.

I do not know as to what the exact decision or advice given by the 'expert' committee with regard to this issue, is. If at all, they have pondered upon this. Which itself is doubtful.

At the same time, if it is that it is the members of the public who have to extend 'respect' to the government office workers (government employees), then it can safely be assumed that the 'expert' committee has indicated that as per the Constitution of India, the common citizen is statutorily a step below the government office workers (government employees).

If there is a query as to whether the same problem would not be there if the language of administration is English, a lot of things would have to be mentioned to answer that question. However, there is no need to go into all this.



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For, the primary issue that come forward is as per the government statutes, which is the side, the common citizen or the government office workers (government employees), that comes above and which comes below. This has to be very clearly mentioned, with regard to the issue of 'respect'.

If the government stand is that neither side can be kept below, it is a proposition that cannot be enforced in Malayalam language. For feudal languages keep the employee and the employers in two very clearly demark-able levels.

This issue which seems quite a silly one here, actually has a very powerful link to a particular incident in the history of British-Malabar. I am not sure if this incident has been recorded in the official history of India

Chapter 48

Who should 'respect' (be servile to) whom?

For a government office worker (employee), if a common person, who enters the office, does not stand with a bow, and with adequate 'respect', it is a problem. For, in a feudal language, individuals who do not exhibit 'respect' would be expected to behave in an impertinent manner. Feudal languages are not languages in which both sides can continue a conversation for long, exhibiting their equal stature and dignity.

The government office worker (employee) would exhibit his or her right to address the common person by his or her name. However, if the same right is exhibited by the common person, to address the government office worker by his or her name, it would be seen as an abusive behaviour, impertinence and absolute rowdy attitude.

In Malayalam, if a common person addresses a government office worker (employee) as



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‘Ningal’ (middle level - You), it would be treated as rank rascality, in most government offices.

At the same time, if the government office worker (employee) addresses the common man as Ningal, there is no problem. At the same time, the stark reality of India is that in many village-level government offices, even the office peon would have no qualms in addressing many a wearied-out villager as Nee (lowest level – You) who is desperate to get some small-time official paper from the government office.

At the same time, if the common citizen were to address the government office worker (employee) with a Nee, it would be treated as a grave criminal offence. The government office workers (employees) have joined together and conspired and deliberately created written-laws by which such persons can be sent to jail.

What can be mentioned about the ‘peoples’ representatives who give statutory validity to

such irascible laws? Can anything be safely said?

If anyone shows some soft or considerate behaviour, it is quite natural to act outrageously rude to them. That much is encoded in the internal codes of feudal languages. This is very much known to the government office workers (employees). So, they would not get any sense of security unless they are able to make the common citizen who stands before them to bent and bow.

If a common citizen enters a government office and addresses the employees therein with a 'Ningal', and that too without any expression of subservience, it is very much possible that many of the employees would exhibit some kind of mental imbalance. If the location is where they can beat up a person, then it is very much possible that the common citizen would get nicely thrashed. For, the government employee, who has thus lost his mental balance, would act quite homicidal.



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However, the actual fact is that the problem does not lie within either the government office worker (employee) or the common citizen. The problem maker is the native feudal language. It is not known as to what the 'expert' committee which had recommended the change of administration from English to Malayalam, had mentioned with regard to this issue.

The core issue here is who should 'respect' whom. The wider issue is that if the worker has to be revered and treated with 'respect' by the employer, the worker ceases to be a worker. This is also a problem that has to be taken into consideration.

Some more things need to be said about the above-mentioned points. A bit of history also might need to be added. The other around-30 points can be mentioned some other time

Chapter 49

When antique traditions come back

When a person behaves in a very soft manner, without exhibiting any pseudo power and authority, persons who are in lower positions would act in a most nasty manner. To some extent, this is directly spurred by the 'Upstartness' mentality created by feudal languages.

When seen from this perspective, government office workers (employees) behave in a terrorising manner towards the common citizen, just to forestall this, and to create a defensive shield against this. However, things are quite complicated. It is possible to untie the complicated knots inside this and examine them one by one. However, I am not attempting to do that as of now.

However, it can be very categorically mentioned that in any feudal language location, if the people are not very clearly demarked and placed in varying arrays of



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subordinated slots, things will be like this. For, otherwise, they would have to be individually or collectively subordinated using artificial rude and rough behaviours and manners.

Or else, it should be statutorily encoded that government officials are some kind of feudal lords. After that, in the thus newly written-in-feudal-language Constitution, there should be very clear instruction on what all actions of obeisance and servitude, the common man has to exhibit to each level in this feudal lord set-up. What body-language of subservience should be displayed to each of the levels should be mentioned in a most unambiguous manner.

In the local schools, the teachers and the students are connected to each other in this manner. The more the teacher acts rough and oppressive, the more the student will exhibit his or her 'respect' and love for the teacher.

In such a social ambience, paying 'homage'

would be a social ritual and such. It then cannot be defined as a 'bribe'.

This was the traditional social atmosphere of this subcontinent. Splintering of this took place only in those areas where the English rule came into prominence.



Picture details: Credit line: Wellcome Trust
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The above-given picture is a depiction of servitude the common person in china had to display inside a government office in the earlier



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century.

In most of the Asian locations such as China, Japan &c., language-wise, there was a feudal mentality encompassing the whole social system. Even to this day, this might be continuing powerfully. I feel that such nations as China, Japan etc. the native word-codes do have the power to make a person bend his or her body, to the higher positioned person.

If the government office worker is declared to be a superior lord, and if the people are made to acknowledge this, with a sort of military regimentation, then the common citizen will stand with his head bent before the government office worker. The government office worker would then give the official papers to the common man in a pose of bestowing divine blessings.

The social system will automatically arrange itself as per the codes in that particular language of the society.

As per the feudal social atmosphere which India has received from the antique traditions of this subcontinent, the most natural social structure is one in which the common citizens are arranged in an array of hierarchical layers



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Chapter 50

The mutual fierce competition among the oppressed sections

Revolution will come. Social reformation will happen. A new generation will rise. Social heights and lowliness will get erased. A new Mankind will appear on the social scene. Even though one can feast and celebrate on these words, the solid fact is that in a feudal language social set-up none of these things will happen.

If and when revolution takes place, the individuals holding the varying positions will change. That is all. The same old social ups and downs will come back with the same old rocklike stamina and stability.

The actual fact is that suppressed classes can join and unite and push down very easily those who hold them down. However this is not the ways things happen.

It is among the most suppressed and repulsed

classes that the most terrible mutual fights, and competitions happen. At this moment, I cannot remember whether it is Edgar Thurston or Samuel Mateer, who did mention a very specific information about this.

In the ancient caste system, the Brahmins and other higher castes did very categorically denote the precise location or slot or position of each caste. Who is higher and who is lower, to each level. However, about the lowermost castes, they did not make this hierarchy clear.

This did lead to a continual competition among the lowermost castes, which was most comical and hilarious for the individuals of the higher castes to watch.

The attitude of the lowermost castes was not to unite and to move against those who had been traditionally suppressing them. Nor was there any urge to unite and develop on their own, ignoring the higher castes and classes.

Instead of that, what they continuously did was to argue and prove who is a higher caste in



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comparison to the other. That means they would assemble a lot of proof to disparage and demean the competing caste.

See this illustrative theme:

In a college, there is a very clear-cut hierarchy of positions. The principal, the professors, the lectures, the lab assistant &c. However, at the very bottom of the array, there is no information on who is higher. The security guard or the gardener. There is continuous verbal argument among them, as to who can command or order the other. Each would claim his own superiority by enumerating a list of items, which are supportive to his side of argument: Age, uniform, the higher position of his own superior &c.

This daily verbal claims are watched by the higher up individuals with a lot of curiosity and extreme enjoyment.

This was more or less the same manner in which the higher caste individuals watched

with nonchalant hilarity, the mutual competition, and claims and counter-claims of the lower castes, amongst themselves.

There is a great deal of connection to the codes in feudal languages, to the sympathy-deserving mental attitude of the lower positioned persons, and to the graceless attitude to it by the higher placed. Both sides are equally the victims of the satanic codes of feudal languages



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Chapter 51

The excruciating terror that a lower 'him' might become a higher 'Him'!

If a government office worker (employee) were to harass a common man, most other common people would only be quite happy. This is so, because socially as well as by language codes, the common people compete directly only with the individuals of their own level. They do not have any mood of competition with the government office workers (employees), who actually keep them subordinated.

To give a very brief explanation about this, I need to mention only this much:

If an Adheham or Avar (both higher He, Him / She, Her) improves, no one has any mental trauma. However if an Avan / Aval (lower he/she) were to improve and become an Adhehm or Avar, then it would be an event that cannot be borne mentally. It would hurt.

For if this Avan / Aval (lower he/she) were to improve and change into Adheham, or Avar, then the other common individual and his family members will have to exhibit 'respect' to this new divinity. He and his wife might have to stand up when the new 'Adheham' / 'Avar' (higher He/She) enters the scene. Moreover, both he and his wife would have to hold the new divinity high socially by using higher word codes such as 'Saar', 'Saab', 'Adheham', 'Avar' etc.

It is a terrible nightmare even to contemplate that the present-day 'Avan' (lower he) would have to be 'respected' as a 'Saar' / 'Saab' / 'Adheham' / 'UNN' in the future. For, with this change, one's own social position would literally collapse into the utter gutters of social communication.

For, one of the very urgent programmes of the new Adheham' (higher He) would be to see that the earlier day social seniors (Adheham



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/Avar) are very fast converted into Avan/Aval (lowermost he/she). This compulsory degrading of others is a very powerful measuring tool to display one's own social development.

It is a very lovely experience to define and treat those who had in earlier days used lower indicant words like Nee (lowermost YOU), Avan (lowermost he), Aval (lowermost she) to one's self and to one's family members, and had made them sit on the floor outside their house, in the same degrading word codes. The fabulous mental pleasure that this would give cannot be understood by a native-English speaker in his or her wildest sweet dreams. Actually they are not even aware that such an extraordinary sinister pleasure is there in this world.

At the same time, the new 'Adheham' (highest He/Him) cannot convert his own old-time 'Avan' (lowermost he) and 'Aval' (lowermost she/her) companions to his own level of

‘Adheham’, ‘Avar’ (highest He, Him, She, Her) &c.

The afore-mentioned emotions are totally unknown to the native-English speaking populations.

If there are emotions unknown to them even in human beings, then imagine the numbers of unknown emotions which might be there in beings which are currently defined as animals!



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Chapter 52

The battering power of the language codes

Now, let me take up the earlier-hinted, historical event that had been noticed by the English officials in Malabar.

Malabar district was composed of two disconnected areas, called North Malabar and South Malabar. It is seen mentioned that there was only very limited social interaction between these two different locations. It was Korapuzha that separated these two adjacent geographical locations.

The population groups of these two different locations were also different from each other. The Nairs of North Malabar treated the Nairs of South Malabar with some kind of repulsion. They did bar marital relationship with the Nairs of south Malabar. I do not know why this was so. The reason might be that there are various layers of hierarchy among the Nairs themselves. And there might be differences in

the origin of each of these different Nairs.

Below the Nairs came the Thiyyas. Among them also a very similar kind of mutual repulsion is seen reported. The Thiyyas of North Malabar followed the Marumakkathaya (Matriarchal) family system. That means the family property inheritance was to the females of the family. The family property would not move through the male members of the family to the next generation. They practically had no rights over the family property. There is something more to explain about this. However, that is another subject.

The Thiyyas of South Malabar were another caste. They followed the Makkathaya (Patriarchal) family system. The family property was inherited by the males descendants.

Marumakkathaya Thiyyas had barred all matrimonial alliances with the Makkathaya Thiyyas.

From this perspective, it is very clear that the two castes with the same name were actually



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totally disconnected population groups. More things can be mentioned about this. However, that can be done only later.

When the English administration conjoined North Malabar and South Malabar into one single district, many social changes happened in these locations.

When speaking in a very general manner, it can be mentioned that a comprehensive mental enhancement came upon the Thiyyas and some other lower classes. For, in many households, there would be someone who had joined the government service as an official, or there would be someone working in the English trading company, or at least someone working in an English household. Moreover, there were no degrading indicant words in English. Beyond all this, caste-based repulsion was something that was not seen in English people. All these things acted as a great positive item for the lower castes.

However, this enhancement of mental stature and acumen was to bring in acute complications in the social structure, hierarchy and discipline.

The Englishmen were enthralled by the opportunity to improve the lower placed populations. They exhibited a foolish feeling that they were doing some great kind of activity.

However, the Englishmen were totally unaware of great distress and pain, which this activity was creating to the socially higher placed populations. In fact, they acted as if they were birdbrains, in this regard.

Population groups which had been addressed and referred to with repulsion as Inhi (Nee), Chekkan (low class male), Pennu (low class female), enthane, enthale, Ittingal (all low-grade addressing/referring) are being allowed to come up. The Englishmen acted utter foolish. For, it was only quite intelligent to understand that if these persons are allowed to



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come up, they would use the same terrorising degrading words to their former social seniors, to degrade them.

Among the two different populations who were known as Thiyyas, there were land owner and slightly socially prominent persons. However, I think, the vast majority were the labour classes, engaged in low-grade, agricultural workers and such.

The customary dressing standards and such of the Thiyya labour classes were kept in tight control socially. I do not have any documents with me to say anything categorically about what was the state of the land owning Thiyyas, in this regard.



THIYA FEMALES AT A COIR FACTORY.

Image: The above given picture is of the Thiyya labour-class females working in a Coir factory in Tellicherry in the 1800s. In the centuries before 1800s, this ethnic population was reputed to have some slight ancient Greek bloodline. Image from: Castes and Tribes of Southern India by Edgar Thurston

What has created the very obvious mood of enslavement, tragic disarray in personality, utter dissolution and degradation in the above-seen Thiyya females, were the despoiling verbal codes such as Inhi ഇഞ്ഞി (Nee) (Lowest grade You), Olu ഓള (Aval) (lowest



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grade She), Ale അള (edi) (lowest grade addressing), Oruthi ഓരുത്തി (the low grade female), Thiyathi തീയത്തി (low grade menial servant), Ittingal ഇട്ടിങ്ങൽ (lowest grade menial class Them) &c.

This continual and constant hammering was not only from their social seniors and higher castes and their children, but even from their own male folks and other family members, who themselves were on the rock bottom of the social hierarchy

Chapter 53

Minute verbal sounds which can create social cataclysm

Social security and right to social protection was only for the castes commencing from Nairs and upwards. On the very top of the social hierarchy were the Brahmins, who could be compared to the modern day IAS officials. On the bottom of these protected layers was the Nairs, who can be compared to the modern-day police constables.

When the English rule spread throughout the Malabar region, these ruling groups and system, became redundant, useless and an unnecessary item. This became more apparent when the English East India Company set up a police department, and judiciary, and came up with written codes of law and judicial procedures.

There was terrific change in the social system, when it became known that even the lower castes had all rights to run a trade or business.



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However, the English officials were not capable of understanding that these kinds of changes would not be in tune with verbal codes in the native languages. For, the verbal codes had direction and codes of loyalty and respect, which were in sync with the age-old social order. And within no time, it was apparent that the verbal codes were creating social issues of an unknown type in the newly emerging social order.

Even a simple sentence in the native feudal language, which would mean in English: ‘Where are you going?’, was enough to create a social disaster.

This simple question asked by a lower caste man to a higher caste man has these problems: When he asks from his lowly levels, with due ‘respects’ encoded, it is one thing. However, when the same lower caste man stands on a higher social pedestal and asks the same question to a higher caste man, actually social explosive would be packed in the words.

The words for YOU would change from Ingal ഇങ്ങൾ (higher most You) to Inhi ഇഞ്ഞി (lower most you).

This is a very minute verbal sound difference. However, this minute verbal change has the power to create a social earthquake. In the earlier days, the English officials had no information about this, I think. At the same time, it is seen that in later days, they had some information that there was some kind of satanic error in the native languages of the location.

One can understand the terrible issues which would follow if a Coolie man were to come and address a police constable with a Nee നീ / Inhi ഇഞ്ഞി (lowermost you), in the present days.

No coolie man, commercial vehicle driver or any other similar persons would dare to do such a thing. Until and unless, some other alternative social protection or security system for them is in place.

Whatever has been mentioned here as



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illustrations are plausible items. In the writings and correspondences of the English officials of those times, there is mention of these kinds of erroneous social happenings. However no clear-cut delineation of what the actual irksome verbal codes in Malabari words was, which created the havoc, is given.

However, when I, who can understand both Malabari as well as Malayalam, read these writings, I can very easily see through the events. And I am able to very clearly see the verbal errors which could have created the problem.

In the catastrophic social change that was happening, the lower caste man would have no qualms in addressing a higher caste child with an Inhi ഇഞ്ഞി/ Nee നീ (lowermost You), and Eda എടാ or Edi എടി (degrading words) or Enthane എന്താനെ or Enthale എന്താളെ (Degrading: What is it?). And to refer to them as Avan അവൻ / Oan ഓൻ (lowermost

he/him) or Aval അറുപൾ / Oal ഓളു (lowermost she/her). Words like Oruthan ഒരൂത്തൻ / Oruthi ഒരൂത്തി (degrading words for One man / One woman) could also be in their verbal ammunition.

Even in these present days, if it comes to the notice of the government officials that a common citizen of this nation is using any of these words about them, it would be quite dangerous for him/her.

This is what happened in those days also.

When a lower caste man was reported to have used such words about a higher caste individual (adult or child), the Village headman (Adhikari) would come with a group of henchmen. They would catch the rogue / rascal lower-caste man. He would be taken into a hut and tied up there. He would be given a sound thrashing that might even break a few of his bones. And he would remain thus for a few days, in the hut, tied up.



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Chapter 54

The demise of the tyrannical powers of the small-time despots in Malabar

In the earlier days, the English rule had no idea as to how to understand these kinds of social law-enforcements. They, themselves, had some internal blocks which prevented them from enforcing any kind of controls on them.

In the earlier days of the English rule in Malabar and such other places in the subcontinent, they were under stringent orders from their company headquarters in London, not to interfere in the social issues in the areas which were under their rule.

The second item was that whatever information they received about these kinds of incidences were in the form of English translations. That the lower-caste man had used 'abusive' words. However, this 'abusive' word was something which they could not detect. What was the abusiveness in words

such as ‘You, your, yours, he, his, him, she, her, hers’?

In this present-day time, when the administration, education, laws & rules and even the Constitution itself is being converted into local feudal languages, the officialdom would take very meticulously planned steps to forestall any problems which they might face due to these word-codes.

When the English rule started gathering strength, the despotic powers of the small-time kings, higher castes, landlord class, of the feudal lords (Thamburan), and such, started withering away. However, the English rule did not pave the way for the lower classes to taunt the higher classes. Instead of that, what they did was to refuse statutory status to the evil language which had the inherent capacity to create mental trauma in human beings and animals.

In those areas where the egalitarian language, English, spread, social harmony spread.



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However, in those areas where the English rule had broken the backbone of the caste hierarchy without the spreading of the English language, social and communal problems started to raise their heads.

There is this lesson that can be picked up from history. In a social system where the Constitution promises all kinds of rights and equality, but the language system still maintains the people in different levels, a small group of the lower placed persons would gather strength and try to create explosive social problems.

There are no permanent solutions to any irksome social issues in feudal languages

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1

A discriminatory law

Feudal languages will create terrific mayhem in the social system. It will also create terrible insecurity in the minds of the citizens. No one can be blamed for all this. Everyone is very much frightened of the lack of 'respect' from persons who are defined as 'lower class'.

There was one politician who had the habit of addressing senior government employees with the word 'Ningal' (middle-level You). This is not acceptable to the officialdom. They will have to be conceded the highest levels of 'respect /servility'. This politician was entrapped in a criminal case in another state in India. He has been in the jail for the last 14 years or so. There is no hope that his case will ever come up for a final decree.

Actually, I was more or less sure that he would end up in some terrible problem, much before this thing happened. For this knowledge, there was no need for any kind of occultist capability.



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For, these are the standard disasters that can come up on anyone who dares use a communication code that is not acceptable to the authorities.

In the current-days, there is this board seen displayed in all government-sector banks.

QUOTE:

Misbehave with the bank staff

Misbehaving / abusing / assaulting a bank employee comes under Indian penal code (IPC) section 332 and 352 which may attract 2-3 years of IMPRISONMENT and is a NON-BAILABLE CRIME. If any person found performing any of the above activities he/she will be punished which may extend to 3 years or with fine or with both.

END OF QUOTE

This law actually reflects the terror that is there in the bank employees, when they have to deal with the common public (customers). The fear

is not that the people would beat them up or any such things. For, to deal with such eventualities, there are other laws.

The actual failure that is there in such laws is that a corresponding law has not been framed that is aimed in the opposite direction. That is, if any of the workers (employees) in a bank were to behave in a harsh manner, or use abusive words, or misbehave in any manner towards the customer (public), or if they try to physically or mentally attack him or her, there should be a law that they are equally liable for punishment.

There is another failing in the law. It is whether the usage 'abusive words' has been properly defined. I will be giving more information about this in my next post.

However, the bank employees can retort that they are the persons who manage the financial dealings of the nation. However, this claim actually has no solid basis.

The actual fact is there are many other similar



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worded statutory laws and rules, which are totally partial to the government office workers.

However, if one were to mention these things, immediately the other side would take up the stand that all these rules had been made by the English administration. For it is the English colonial officials who created the Indian Penal Code.

However, that Indian Penal Code was the statutory law of around half of this subcontinent which was historically known as British-India. As of now, this location is and the rest of the subcontinent consists of Pakistan, India and Bangladesh. As such the Penal Code of that India, is not the Penal code of any of the three mentioned nations.

The administrative systems, procedures, protocols and conventions of British-India cannot be compared with any of the systems connected to the administration in Pakistan, India or Bangladesh.

2

The despotic authoritarian powers of the government office workers (government employees)

The government office workers (government officials) need to standardise the ways and manners by which the common man would communicate with them. For, the native languages have codes by which a man can address them or refer to them in various levels and manners. If the common man were to find that he can use any words for addressing them, then it would be a difficult situation for them. So, the government workers try to inflict all kinds of problems and difficulties on the people. To terrorise them into subjugation.

However, it may be remembered that in pristine-English, there is not even a hint of this problem.

If a member of the public has nothing to fear, then he would find no need to address the government office worker (government official)



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as Saar/Maadam or Sir. He might address him or her as Ningal (middle-level You). He or she might even use the word Nee (lowest-level You).

Instead of using the words 'Adhehm' or 'Saar' or 'Avaru' (all are highest levels of He/Him, She/Her), he might use Avan/Aval (lowest level he/him, she/her).

However, if the government worker (employee) side has something by which they can terrorise the common public, then the members of the public would always use only 'respectful' words.

This is the crux of the social communication problem/error, and it's very clear explanation.

However, there is another reality also there. That is, the common man has nothing with him by which he can terrorise the government office workers. That means, the government office worker has full freedom to use degrading words on any member of the public, after

assessing him as per his social status, financial acumen &c.

Speaking in a general manner, the fact is that most government office workers have no qualms in referring to the members of the public as 'Avan' / 'Aval' (lowest-grade he/him, she/her).

It is my understanding that as per the tenets of the Constitution of India, this is an infringement of the right to dignity and equality before the law, assured to the citizens of India.



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3

Codes that spur homicidal mania

In any communication inside a feudal language, there is one side which is expected to express 'respect' and display obeisance. If they refuse to express the expected 'respect' and refuse to display the required obeisance, then it shall be a terrible problem.

For instance, if a wife says, Nee poda (lower-most you – get lost – eda)(there is no corresponding word for eda in English, but it is degradation of the highest order in mentioned sentence), to her husband, most husbands will spontaneously go berserk.

However, if one were to define such reactions of the husband as a sign of insanity, it would be a grave mistake. If the husband were to use a similar wording to the wife, i.e., Nee podi (podi is the feminine form of po-eda), most wife's will not have any problem. That is due to the hierarchical arrangement of words meant for a

wife in the feudal language.

The same sentence directed towards the different directions, do create different emotional effects.

However, one can compare the codes which made the husband go berserk with another scene. A commercial vehicle (lorry) driver mentions the same words to a police inspector: Nee poda.

If the police inspector does not go berserk, then it is possible that he is suffering from some other mental defect.

The same is the case with a school student mentioning 'Nee poda' to a school teacher.

I would be able to say many things about the codes of reality that get spurred into action on these occasions. However, this is not the appropriate time to mention them.

It is doubtful is either psychiatry or psychology has any information on these things.

Language codes have the capacity to bring in



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many kinds of clamorous incidence in a social system. Most languages, including English has this capacity. However, in the case of feudal languages, this ability is of a very high order and power.

Installing such languages, which have such high grade codes of provocation as the language of administration and education, is an act of utter stupidity and danger.

These types of querulous codes are very rare in English language. This is the real background to how the common people in the USA were allowed to possess in their private possession. However, in the last 30 years, that nation is being swarmed and filled by feudal language speakers. With this change in the demographic scene, civilians possessing guns would slowly turn out to be dangerous.

When the quaint and serene social scene of native-English nations get filled up with feudal language speakers, the quiet and peaceful

native-English people would start changing into highly provoked individuals.

In my ancient book, MARCH OF THE EVIL EMPIRES, English versus the feudal languages, which I had first drafted in the year 1989, I had more or less prophesied this emerging scenario. Because of the very disturbing insight in this book of mine, in many online locations, I have been treated like a Pariah and outcast. Many websites had blocked me from commenting. Beyond this, I have been branded as a writer of hate-speech. This is because feudal language speakers are deeply entrenched in many IT locations.



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4

The direction component of abusive words /profanities

In feudal languages, abusive words and profanities do have a direction component. As such, they might be similar to Vectors as understood in physics.

For instance, let us look at the sentence: Nee poda. Nee is lowest level You. And poda means more or less : get lost! / get out / get out of my sight &c. However, there are no profanities in the words.

However, the usage becomes a sort of expletive, only when the You word is Nee. If the higher forms of the word You, such as Ningal or Saar &c. are used, the whole usage would become quite frivolous and comical. For instance, Ningal poda. Or Saar poda. In fact, the sting is lost when the higher level You is used.

When the higher words of You, Ningal / Saar /

Thangal &c. are used, the usage loses its hammering effect of an expletive.

In Malabari language, one of the most powerful words of profanity or abuse is Nayite mone. That is, Son of a bitch. (Here it may be noted that this abusive sentence is quite a soft profanity in Malayalam. Malayalam has terrific profanities, which includes hints of various kinds of prohibited fornications &c. However, here again all these profanities can be used with their intended effect only with the Nee form of You. That is, the lowest level of You.)

If one were to substitute the Nee with the higher form of You, i.e., Ningal / Saar &c., the whole sentence would get disarrayed in a mess of grammatical error. The abuse would become utter nonsense.

When viewing from a pristine-English perspective, the direction component attached to words of abuse and profanities, would look quite a very strange thing. Actually the various abusive words and profanities found in pristine-



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English are very soft and quite decent, when compared to what is there in feudal languages. They would not create the same level of repulsion and sense of vulgarity, which the feudal language ones can create in a man's mind.

However, in the case of pristine-English, the profanities, words of abuse and expletives do not have a direction component. They can be used to all persons, without evoking other issues connected to 'respect' and pejoratives.

Speakers of feudal languages have introduced an immensity of profanities and vulgar words into English. Due to the fact that English is a planar language, these foreign-to-English vulgarities are seen to be used to all and sundry, in English. There is no block connected to a big-man or small-man, in the sentence construction. Everyone seem to be of the same social height in English.

However, inside feudal languages, the abusive

words are reserved for the lower class individuals. Inside a police station, or in a work area, or such other similar locations, if a profanity or vulgar word is used towards a lower placed individual, no one would find anything wrong with it. At the most, other persons who hear it would simply give a lurid smile.

And the person who is thus abused would only scratch his head and give a weak smile of an immature personality. That is all.

However, if these kinds of profanities are used toward a higher person by a lower placed person, then it would be the height of impertinence, in a feudal language.

There is one more item that can be mentioned here in this connection. A few decades back, if an ordinary citizen had to go to a police station in Travancore, due to being involved in some petty case, he would be made to bear a stream of abusive words from the policemen. Every vulgar aspect of a human body would be



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mentioned and also fornication of a very varied variety would also find mention in these abusive words. These would, which would necessarily come with the Nee form of You, would literally scratch and tear the very core of a human soul.

I am not sure if these things continue nowadays. It is possible that they have ceased due to the presence of various digital recording devices available in plenty.

The use of abusive words by the policemen tend to proclaim the fact that the common man is below them. That is the hidden social codes in these verbal usages.

In all these things, no one, including the revolutionary chatterboxes, does find anything wrong. This very powerfully stands as solid evidence that these persons do not have any connection with the civilised world of pristine-English.

Among all the languages spoken in this nation,

it is quite possible that only pristine-English stands supportive of an egalitarian social communication system. However, the ‘great’ revolutionary leaders do not have any information on this. If this be so, about what is it that they do know anything?



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5

Gaining enhancement in internal value codes
via means of displaying courage!

In feudal languages, displaying some kind of heroism is of vital importance. Audacious behaviour, over-boldness, street-smartness, rough and crude mental postures, capacity to speak in a highly disarraying and distressing tone, capacity to speak in a downright ill-mannered way, the acumen to poke another person with persistent questioning, and such other capacities are understood by everyone as capable of influencing the word-codes positively.

However, in many cases, the need to display all these kinds of personal capacities might be as part of a weaponry to fight it out, to come up socially. .

Once a person reaches the social or professional heights, there might not be much need to continue to display any of these creepy

capabilities. For, the total frame-work of the social system or the professional field will give an added and wonderful power to even the most softly spoken words of those who have arrived on the top layers. However, in the case of at least some of the persons who have arrived on the top layers by means of fighting it out, some of the creepy attitudes might still linger on.

Some more things can be mentioned with regard to this. That I will do at some other time. That is, if this theme comes into the context in some other location in this writing.

If seen from this perspective, a feeling might come that the native-English population consists of persons who are innately effeminate and quite soft-mannered. This might be true to some limited extent. For, in the days before the commencement of the English colonial rule in South Asia and China areas, it is seen in history that there indeed was such an impression about the English traders.



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For everything, an attitude to request in a polite manner, ‘May I?’; an attitude to ‘Thank’ another person without much thoughts on the other person’s social status; a similar attitude to mention ‘Sorry’ to another person, without taking into consideration the other person’s positional status; a readiness to ‘Apologise’ to another person if one has done something bad, without considering whether the other person is a big man or a nondescript person; an attitude of saying ‘Good morning’ etc. to any person, without considering if the other person is big or small; Well, in a feudal language ambience, all these things look damn silly, ineffectual, utter nonsense and quite effeminate.

It reflects a total incapacity of all kinds.

In a feudal language, gratitude and thanks (मम॑ / मम॑) are expressed by the lower classes to the higher classes. Not the other way round.

The same is the case with mentioning ‘sorry’ ക്ഷമിക്കണം, and apologising ഞാൻ ചെയ്തത് തെറ്റാണ്. No person in a higher stature would do any of these things to persons who are below him, in a feudal language. Not even to his own employees or servants.

If at all any superior were to such words meaning Thank you, Sorry, Apologise etc. to an inferior-placed person, the inferior persons would only perceive it as some kind of mental inability in the superior.

A combined team of the French forces and of the local Raja dared to attack the English trading centre in Arcot near to Madras (Chennai) in the 1700s, due to this appraisal of this feature of the innate English personality. That, they, the Englishmen, are effeminate.

It is possible that the present-day England is very much different from the England of yore. For, an immensity of feudal language speakers has entered into England as of now. They have



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created a lot of social splintering over there, no doubt. The exact truth is that, the native-English population has not understood the gravity of the situation, as of now.

However, I will be speaking about a very special kind of courage of the English people, here in this writing.

In the next chapter

6

Courageous behaviour which is actually an outrageous behaviour in feudal languages

A very specific kind of courageous daring can be seen in native-Englishmen. However, if this is mentioned as a sort of bravery, it is possible that the native-Englishmen would laugh out in wonderment.

For, this is not at all an instance of any kind of daring as far as they understand it.

I am giving an illustration of this daring bravery here:

A native-Englishman, residing in England, faces a problem. He is in need of the help of the police department to solve the issue. This man goes to the police station. He approaches the police official who can help him. Without asking for a specific permission, he sits down on the chair in front of the official's table.

He addresses the police official with a Mr. or Mrs. prefixed to his or her name.



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The police official also addresses the man with a Mr. prefixed to his name. At times, he addresses the visitor with a Sir. When this man refers to other police officials in the police office, he prefixes a Mr. or Mrs. to their name.

This person who has come seeking police help sits in the chair without exhibiting any kind of subservience to the police officials. In fact, he has the same level of mental stature as the police officials. He might be a taxi-driver or a loading worker, by profession.

The human personality stature displayed in this scene cannot be copied and replicated in any social atmosphere in Pakistan, India or Bangladesh. It cannot be inserted into the mental stamina of any of the citizens therein.

For, if any of the citizens in these nations dare to enter into a police station with the same mental and physical demeanour, and requests for police / governmental service, it would not be seen as dignified behaviour. Instead, it

would be seen as total impertinence, and undisciplined behaviour, and insubordination of the highest kind. And as an acute lack of understanding of proprieties.

If a person who has no big-time official connections or has no high official status, was to act with this kind of mental stature, it would be very naturally understood as some kind of mental instability. The policemen would take steps to cure this kind of mental instability, immediately. They would use the most terrific of physical manhandlings to achieve this.

At the same time, if a native-Englishman were to be informed that this kind of behaviour is actually a great daring and display of courage, he would find it quite difficult to find the daring and courage in this communication standard. For, it is a very common behaviour in native-English social systems.

The great difference in human personality statures here is actually created by the language codes. Feudal languages would



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define human beings variously depending on who each person is, and would install varying levels of inferiority complexes in many of them. In others, it would install terrific feelings of superiority.

I would like to present here a couple of illustrative incidences with regard to this. One is about an IPS officer of Kerala. His experience when he went to England many years ago. The other incidence is with regard to what would happen if native-Englishmen were to display their innate demeanour to Indian policemen.

7

The English experience of an IPS officer

Many years ago, quite accidentally a page of a Malayalam magazine came into my notice. It contained a service experience series-writing of an Indian Police Service (IPS) officer. I have a very feeble memory that this officer was Jayaram Padikkal, IPS. May or may not be true.

The story that I am going to narrate here is from my memory of what was in that magazine page. As of now, I do not have any records or papers with regard to this story with me. However, I feel that my memory is correct. This incident must have taken place around some forty years back or more.

Scotland Yard is the Police headquarters of the London police department in Britain. Mr. Jayaram Padikkal who had been selected into the IPS at a relatively young age, had been sent to Scotland Yard for a brief training programme.



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During this training phase, one day, he was sitting inside a police station in London.

At that time one woman came inside the police station. She came and sat down near to a police official who was seated quite near to Mr. Padikkal. After that she mentioned her issue.

Her cat had gone missing since morning. That was her complaint. On hearing this terrific complaint, Jayaram Padikkal was struck with wonderment. Is a police station in London a place to complain about a missing cat?

He expected the police official to give her a terrific reprimand and send her back. However, Padikkal was taken aback by the manner in which the police official dealt with the complaint.

The police official noted down the name and the physical features of the cat, and also made queries about its frequent haunts.

After that, a wireless message was passed on to the Beat Constables who were on patrol

duty in that locality. The woman was asked to wait in the parlour.

After some time, a police constable sent a message that a cat fitting the description had been located. It was entangled in something on the heights of a construction site. Immediately help was requested from the Fire force.

After sometime, a Fire Force vehicle came and stopped in front of the police station. A Fire Force official came out carrying the cat in a basket. And the cat was handed over to the overjoyed woman.

Jayaram Padikkal, who had stood as a silent witness to the whole happening, noticed that neither the woman nor the police and fire force personnel behaved as if they had done something quite extraordinary. The total emotion was that the service asked for was quite a normal one from a citizen of the nation.

Jayaram Padikkal who had come from India was totally overawed by this incident. He pondered on what would be the experience for



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an ordinary Indian woman who went to an Indian police station with a similar request.

No training that has been given by a nation that functions on a very decent language can be used in India, where things work of feudal language codes. For, in India human relationships are designed by absolutely different connection codes by feudal languages.

I have no idea as to how much the current-day England has changed. As of now, in London, more than 60% of the population are total outsiders. And they are not native-English speakers. Many of them speak feudal languages.

Mr. Jayaram Padikkal, who has been referred to here, was later implicated in the Rajan murder case around 1977. At that time, in the local newspapers reported that he had gone to Scotland Yard to learn about the technique of torturing persons in police custody using a big

rolling pin (olakka) (traditionally used locally for
pounding rice).



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8

British sailors in Indian police station

I have already mentioned that it is quite a dangerous action if many an Indian citizen were to display any kind of individual stature inside an Indian police station.

Now, the next item to ponder upon is, what would happen if a native-Englishman were to display his native-land stature inside an Indian police station.

Till some decades back, there was a lot of admiration for the native-Englishmen among the Indian officials. Many officials and political leaders in India did have a lot of craving to relocate their children to England. This craving is still there now also. If this is not possible, then the next choice is the USA. Even many reputed, fire-brand communist revolutionary leaders have done this. That is a fact.

However, it is from 1990 onwards that people from all over the world started swarming into

England and USA and to all other native-English nations.

Many utter foolish and idiotic, highly educated, leftist social science experts in England, saw in this swarming of their nation, some kind of great egalitarian machinery at work. It seemed to be a realisation of their pet philosophy of equality of human beings, wherein national boundaries break down to make people equal!

However, the fact that in the native-languages of these swarming-in populations, there is not even a minute content of human equality or any other concepts of egalitarianism was not known to these foolish scholars.

Not only that, there was no one to explain this deficiency in the swarming-in crowds to them.

And beyond all this, if at all anyone did strive to mention that there was indeed a very dangerous content in the swarming-in populations, their stubborn reaction would naturally be that these informers were saying some kind of roguish nonsense.



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9

The three levels of equality

Native-English speakers do not have any idea about the extreme emotional and social complexities that arrive, when native-English speakers (people who speak English traditionally) reach a level of equality with people who speak feudal languages. The adverse affects of such a happening is quite far-reaching and in many cases of terrible content.

In feudal languages, there are many levels of equality. In many cases, there are at least three-levels of equality. If one were to speak more candidly, it might be said in these (feudal) languages, the concept of 'equality' is a very complex one. It might be a web of varying kinds of equalities.

I will try to give a very brief idea about this.

In many feudal languages, an individual can choose to connect to another individual from a

choice of three different levels of equality. Both of the individual addressing each other with a Nee/ Thoo (lowest level You) is the lowest level of equality. It is also the most powerful level of intimacy and connecting. It is a level of equality at which the level of intrusive freedom both ways is the highest.

The next higher level of equality is that in which each of them address each other with a Ningal (middle-level You). In this level of equality, comparatively the freedom of mutual intrusion is less. And as such this equality is less powerful mutually.

The next higher level of equality is the Saar-Saar (Thangal-Thangal) one.

Even though one might very cursorily ask as to what is there is ponder on these simple facts, the actual fact is that these are very powerful and fundamental connecting links of human social and personal relationships. A profound understanding on how these codes work can give very powerful insights on the absolute



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complexities that perch upon the simple idea / concept of ‘human equality’.

The complexity in feudal languages is so vast that no conceptualisation or deliberation on the word ‘equality’ in English can come anywhere near to the actualities which this word-idea has in feudal languages.

10

Pulling down by means of word-codes to establish equality

For instance, in the current-day feudal language social system, one of the professionals seen to be on the heights is 'doctors'. From a relative perspective, a 'taxi-driver' is quite low.

Let me give a couple of illustrative examples of establishing a sort of verbal equality between two persons from these two different groups. (It might be noted there is no such an issue in English).

The doctor addresses the driver, who has more age, with a 'Ningal' (middle-level You).

The driver addresses the doctor with a 'Ningal' or as 'Doctor', both words meaning 'You'.

This is a verbal equality in which both sides concede formal 'respect' to each other. This is an 'equality' which might be acceptable to the doctor. For the driver has more age. And



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beyond that, it would be understood by others as a sort of a very formal and transient kind of equality. The doctor is giving a social uplift to the driver, and creating an equality, which can be artificial or otherwise.

At the same time, there is another kind of equality which would be more powerful for the driver. The doctor addresses the driver with a 'Nee' (lowest level You), and the driver also reciprocates with the same 'Nee' to the doctor. This is a very terrific kind of equality, which conveys a very powerful message in the social system. The driver is literally pulling down the doctor socially, and establishing a verbal 'equality'.

At the same time, if one of the sides lowers the other side, and the other side keeps the opposite side higher, then it would signify a lot of social meanings and power plays. Both among themselves and also for others who are around.

Feudal languages are languages which have the capacity to turn, twist, roll, browbeat, make a person confounded and inarticulate etc. etc. CHECK this also: Satanic features of feudal languages

The wider issue of the existence of feudal languages is this:

When native-English people establish equality with the feudal language speakers without having any idea that there are such things as feudal languages, which have innumerable minute and complex codes that can define, restrain and reset human relationships, they stand to go into disarray and decadence. In fact, they stand to lose out in everything.

For in feudal languages, others judge and evaluate a person by who or what he or she is equal to. As per this, lots of things including various social rights as well as right to articulation are allowed or disallowed.

Persons, who are understood to be a friend or companion of persons who are defined as



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socially lower in feudal languages, would also get infected or afflicted with the same social loss-of-value, as defined in indicant word codes.

It is from this information that one needs to ponder upon as to what would happen when native-English citizens from current-day England enter into an Indian police station, bearing and displaying their innate personal stature and dignity. When they communicate with the Indian policemen, who are used to viewing the common public as some kind of subservient class, it is sure to ignite terrific mental imbalance in the Indian policemen.

11

Pulling down via means of equality!

Even during the period when the English rule was there in around half of the geographical location of South Asian Subcontinent, the issue of equality between the English folks and the various natives here, as reflected through the verbal codes did exist in an unwritten form. I will not be taking up the whole details here for inspection.

Many members of the extremely rich families in the subcontinent did relocate to England and such places during those times. In England, the communication code that they experienced was quite different from what they had experienced in their native-land.

The English officials of British-India could be addressed either by mere name or with a Mr. prefixed to their names. They can thus be referred to also. They could be addressed with a 'You'. They can be referred to by words such as He, She etc.



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However, in British-India, these officials were on the top layers of the native languages of the subcontinent. .

Persons such as Nehru, Gandhi etc. were individuals who had experienced the fabulous softness of the English language, when they had lived and studied in England.

However, it is possible that many of these individuals, including Gandhi, were not actually the citizens of British-India. For, many of them were actually the subjects of the native kingdoms which were there just adjacent to British-India.

Gandhi had studied at the University College in London. His father was the Prime Minister of Porbunder Kingdom.

It was at the Trinity College, Cambridge that Nehru had studied.

When these persons spoke or referred to native-Englishmen, it is doubtful if they would use the 'respectful' word codes about them.

(UNN can be mentioned as the Higher ‘respectful He, Him, She, Her; and USS can be mentioned as the lower degraded He, Him etc.) For, they would be rich persons even inside England. For, the currency which they would be bringing inside England, which was the British-Indian rupee, then had an exchange value of USD: 7.

However, since they were from the affluent sections of the subcontinent, it may be safely assumed that the degrading verbal usages they used on the native-English did not affect the latter much.

Beyond that, the native-English people who communicated in a very soft manner were most probably unaware that the other-side (Nehru-Gandhi side) had some kind of Satanism in their verbal communication.

After the formation of Pakistan and India, most of the persons from these nations who moved to England were mostly from the rich families. So, when these persons used lower-grade



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usages on the native-English, in most probability they wouldn't be affected much. For these persons from Pakistan and India were from the social heights of their native lands.

However, after the 1990s, many of the persons who moved to these native-English nations were persons who had bare command over English. They had been recruited by certain business organisations over there. They were generally defined to as 'Cheap labour' over there.

The problem was that these persons were viewed by the officialdom of their own native nations as persons doing low-level jobs. Such persons are referred to in the lower indicant verbal codes by these officials. However, due to the fact that the British Pounds they sent home was having a huge exchange value in their native nations, they became quite rich in their native lands.

When these persons proclaim their equality

with the native-English, it would directly lead to the lowering of the verbal stature of the native-English, in the everyday conversations in the subcontinent.

For when the officials of the subcontinent see that persons who they view with disdain are using lower grade words for He, His, Him, She, Her, Hers etc. with regard to the native-English people, they would find it quite difficult to view the native-English with 'respect' anymore.

I will be delineating a couple of incidences which were directly connected to this verbal degradation, which the native-English had undergone.



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12

The statutory right to thrash and kick, and to verbally abuse a citizen

King Marthanda Varma of the minute Travancore kingdom occupied the various small kingdoms around Travancore and made them part of his kingdom. These kingdoms which lost their independence included Quilon, Shenkottai, Valliyoor, Kottarakkara, Padmanabhapuram, Nedumangad, Kayamkulam, Ambalapuzha, Changanacherri, Kottayam, Ettumanoor &c.

After this, Marthanda Varma declared his staunch support for the English East India Company. Both in words as well as in action, he gave all kinds of support to the Company.

Beyond all this, he had his kingdom placed under the protection of this Company.

All the rulers of Travancore kingdom, who came after him, more or less continued this policy with various levels of commitment.

Travancore slowly started replicating each and every single item of administration and other connected things that were there in the next-door English-administered Madras Presidency, inside its own territory.

Written codes of law, Judiciary, administrative machinery, written codes of tax collection, police and such things came into Travancore. However, there was a difference in what actually got set-up in Travancore. All the systems that came to be set up in Travancore were a sort of den of corruption and nepotism.

See this writing that came up in a contemporary magazine, Calcutta Review, about the state of affairs in Travancore.

QUOTE: The courts of justice were so many seats of corruption and perversion of justice. Dacoits and marauders of the worst stamp scoured the country by hundreds; but these were less feared by the people than the so-called Police. In short, Travancore was the veriest den of misrule, lawlessness, and



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callous tyranny of the worst description. END OF QUOTE

It was at this time that some Travancore government officials gave a complaint that a certain Mr. John Lidden, a British citizen, had duped the government of a certain sum of money. Mr. Lidden was a commercial agent. A case hearing was conducted and they managed to get him two-years Hard Labour as punishment.

This became a major issue. The English administration in Madras Presidency took up the stand that British citizens cannot be tried by Travancore Judicial Courts.

The major reason for this was that from an English perspective, the Travancore Police could not be seen as a police force at all. The same was the case with Travancore Judiciary.

The reason for this was that the police behaviour systems, questioning methodology, investigation protocols, and such were more or

less totally barbarian and savage. Whoever got into their hands were made to bear terrible physical and mental torture and harassments. They would be thrashed and made to bear unbearable profanities. There are evidences available that can prove the above contentions.

Even though the Travancore government did not attempt to disclaim any of the accusations about its administrative and police systems, it took up the stand that every person inside the Travancore kingdom was under its authority and control. The kingdom argued that Travancore was not and never was a part of British-India. It was an independent kingdom. It was further stated that no supremacy over the kingdom had been handed over to the British Monarch.

Now what needs to be mentioned here is the stance of certain academically 'highly qualified' British citizens. Some of them took to reading the 'great' theories in Political Science textbooks. They put forward many quotes found therein. And took a stand supportive of



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the arguments of Travancore.

Looking at the law points, the Advocate General in Madras ratified the arguments of the Travancore kingdom.

However, in 1874, the Viceroy refused to accept this idiotic academic contention. He struck it down.

However, the officialdom of Travancore could not accept this. Their stand was more or less that the police personnel of Travancore do have the right to beat, kick and abuse any of the common people in Travancore. It was not acceptable that this right cannot be extended over the British citizens, who were inside Travancore. They put forward many documents and arguments to prove this right of the Travancore police. And that of the Travancore judiciary.

However, the English administration in Madras did not focus on the legal aspects of the contention. Their stance was simply that British

citizens cannot be touched by the Travancore police. Even though both sides were human beings, there was indeed something quite different between them.

However, both sides did not understand that this non-tangible difference actually commenced in the language codes.

More details about this can be seen in the Travancore State Manual written by V. Nagam Aiya.

There is another item here that might remain unnoticed. It is that Travancore was not part of British-India. This information was not clearly known even in the Britain of those days. It was this lack of information that led Clement Atlee to hand over the British-Indian army to Jinnah and Nehru. Both of them simply used their newly acquired armed might to conquer all the native kingdoms in the subcontinent.



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13

When one gets stuck in a feudal language environment without proper protective gear

In some of the locations in the very many books I have written, there are very categorical statements that clearly or in a hazy manner mention as to what would happen when native-English individuals get accosted or entrapped by Indian government officials.

However, since I have written more than 30 books, I cannot as of now clearly remember as to where these mentions are.

However, it is not difficult to prophesise as to what would happen. As of now, there are a huge number of people who have entered into England from outside, whose major pastime is to make derogatory comments and definitions about the native-English. That they are encoding decadence upon native English personality features and antiquity inside their own native land feudal-languages is not

understood by the native-English populations. This lack of information itself is an extremely terrific and astounding issue.

A few years back I did enquire about this to a Malayali youth who had gone to London to (ostensibly) pursue his MBA degree course. His real aim had been, off course, to get a British nationality. He burst out in laughter on hearing my question.

He said, “All outsiders do degrade them when speaking about them in their own native-languages.”

This is actually heaping decadence, depravity, and erosion of innate personality heights, upon the native-English people, especially their female folks. However, as these native-English people slowly go into degradation in an exponential manner, they do not get to know about it.

Moreover, they have no means to react to this degradation. For, if they do react furiously to some feeling that some negative hue is falling



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on them without understanding what it is, it is very easy to accuse them of being ‘racist’ and ‘skin-colour’ conscious. It is an utterly foolish situation.

From among this gradually-being-despoiled British population, a small group of people happened to land in a small yacht, on the Indian sea-coast near Madras. Their yacht had some minor repair to be done.

The Indian law-enforcement department received information or were informed.

What happened next was literally a confrontation or a reaction between feudal-language codes and planar-language codes.

When an Indian person who is well-versed and at home in pristine-English goes to an India police station, what would happen can be similar to what happened in this case.

However, no one can be found fault with.

It is not individuals who are acting and

reacting. . It is the internal codes inside the languages which commence and propel the events. The individuals who gets connected or contained in these events act as per the emotions and emotional triggers which these language codes create. They imbibe into their minds the terrific angers, antipathies, and terrors which these codes generate.

I will give the details of what took place in the next chapter



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14

British sailors in Indian jail

In India, when any two mutually antagonistic persons or group of persons connect to the government officials with regard to any dispute or claim or complaints, the officials will be inclined to support the side which exhibits very obvious subordination, obsequiousness, and servitude. At the same time, the side which tries to converse with a higher mental stature and dignity will find that their arguments are treated with flimsy concern and consideration. Or antagonistically.

In Indian languages, this would mean that the side which addresses the official with a Ningal-level You (middle-level You) will find that they are done for.

The point to be stressed here is that there is not even a hint in English language that such a grave issue is there in jurisprudence and in the administration of justice.

AdvanFort is a US-based company working in the field of Anti-piracy. I understand that this is a well-known company in this field of work. One of their armed-maritime vessels had some mechanical problem when it was moving through the Bay of Bengal Sea. Since the coast of Tamilnadu was the nearest land, they came ashore there.

The particular vessel's duty area was the ocean location known as the 'Pirates alley'. This is a stretch of ocean extending from the Red Sea to the Indian Ocean.

There were British citizens among the crew members. They are used to conversing with a high physical and mental stature with the officialdom of their own nation. When they use the same mental and physical stature when they communicate with the Indian police personnel, it would create a terribly acrimonious situation. The Indian police personnel are generally from the low-quality feudal language speaking group.



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The quality standards of English in native-English nations is that any citizen can approach any government official for any legitimate service connected to his or her duty, without exhibiting any cringing attitude and without any pose of subservience. This is the actual beauty and quality of pristine-English.

The Indian police personnel would seek desperately to find a point where they can catch the other side. There would be no attitude of taking a judicious and intelligent understanding of the situation.

The first point they got was that the vessel had landed on the Indian shore without permission. The second point was that the vessel was armed.

I have personally seen many decades back, the ways and manners of the Malabar officer class, which had been part of the legacy of the English administration in the Madras Presidency. When these officials took up any

issue of infringement of laws and rules by anyone, they would take into consideration the ‘spirit’ of the law or rule. This means that they would not simply stand by the word-meaning of the law. Instead what would be taken into consideration would be as to ‘for aim or purpose’ the law had been created.

However later when I was staying in Travancore, I had the occasion to view the functioning of the government officials who have had no exposure to any English standard or who did not bear any legacy of the English rule in Madras Presidency. I did get the feeling that these persons had no idea about the ‘spirit’ of any law or rule. In fact, they seemed to be unaware of such a concept, altogether.

On the contrary, I found that these persons were prone to using the lower-grade indicant words for He, His, Him, She, Her, Hers, They, Their, Them etc. (Avan/Aval) with regard to the common citizen of the nation. That meant that they were degrading the common citizens of India. For, from the perspective of the



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government office worker, if the people, who they define as subservient and lowly, argue with them, then it is a case of stark impertinence, in the feudal languages.

If any of these degraded citizens dared to argue their point by citing the legal point, statutory laws, their rights, the duties of the official &c., then they were surely done for.

Around the year 1990, one of my former college-mates who was working as an ‘officer’ in one of the police departments connected to the national government narrated one incident. At the Trivandrum Airport, a few persons native of Kasargode in Malabar arrived. The department got some information that they had contraband gold in their possession. They were taken into custody and taken to department office, for questioning. No gold or any other contraband was found in their possession.

However, they made one terrific mistake. They

addressed the officials with a Ningal (middle-level You in Malayalam). Actually in Malabari language, this Ningal is the highest of You. In Malayalam it is a middle-level you. Malayalam is the language in Trivandrum. At that time, Malabari was still in existence in Kasargode.

The issue became terrible. One of the officials caught hold of the person by his collar and shouting out a very vulgar profanity (enthada p.. mone) (you bloody son of a whore), was on the verge of thrashing him. However, before he could strike, another official informed the other man that in Kasargode the language is like this. The slapping was avoided thus. However, it took some time for the official to get back his composure.

It is more or less the same emotion that the British sailors faced.

They were imprisoned. However, the Madras High Court allowed them to go free. However, the official papers that allowed them to leave the country were deliberately delayed. And in



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the meantime, the officials submitted an Appeal petition in the Supreme Court.

At the end of a protracted judicial review they were given five-year's imprisonment.

From the perspective of language codes, if any school student in India were to converse with his or her school teacher with the mental stature that pristine-English gives, then a terrible antipathy would develop in the teachers.

The Indian government schools' standard training is train the students to act as sycophants of the teachers. Scratching the hair, bending the head, grinning in an idiotic manner and such things are trained. And it is by these means that one should cajole the teacher or officials to get one's things done. However, one should not find fault with the individual who is the teacher or the official. For, the basic fault is in the language codes.

There is one more thing that can be mentioned

with regard to this. As of now, the police personnel in India have been given various rights to take into custody anyone they want. The crucial issue here is whether the personnel in the police departments have the mental acumen to understand the spirit of the law, and to take decisions purely from a judicious platform.

However, the fact is that most of these individuals are of very low mental stature. Their first and foremost issue would be whether the common person (lower he/she Aval / Aval) has exhibited the requisite levels of 'respect' and lowliness. When persons with some mental stature get into their hands, it might be a terrible experience. For the police personnel would act with a vehement mood for vengeance.

You can see a of one of the British Sailors in the hands of the Indian police personnel on this link. (Image currently seen removed).

You can read a digital book which I had written



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about this incident from here. This book has had a number of downloads from Google Books.

There is another incident that comes to my mind. It is the ISRO Spy case

15

Satanism which is intangible

Let me mention a few social and individual level mentalities that shall be ushered in by South Asian feudal languages. To categorically mention as what the languages of other places create, the verbal codes in the language of those places will have to be inspected.

As per the codes inside the South Asian feudal languages, it would be a very painful event for any individual to see other persons improve.

For, in the encoding, which defines a person as a particular level of He or She, Him or Her &c., it would be seen that when another person goes up, it necessarily means that the first person has gone down. The coding is not a standalone item in these languages. They are connected to others.

When a subordinate person gets to gather any kind of personality enhancement, the words are designed in such a manner as to overthrow or tumbledown the person on top.



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The word codes would spur an extreme craving for bribes and corrupt practises in official activities.

If one person helps another, it is deemed necessary that the second person would have to display his or her obligation in the form of subordination at least in the form of verbal codes. Persons who do not exhibit this will be defined as individuals who are bereft of gratitude. In feudal languages, this item known as 'gratitude' will become sort of a knot which cannot be untied. It would also remain as a non-tangible bridle on the neck.

The exact corollary to this would be that a feeling that a person who had been helped is showing total ingratitude in behaviour and attitude. However, the actuality of this stance might be that the other person would simply be trying to avoid the entanglements which hierarchical word-codes can attach on him, when he has to show gratitude. .

Another pertinent point is that even if the social system is quite wealthy and prosperous, a very powerful ladder-like hierarchy would exist in the social system. Even though this might be intangible and at times without any statutory support, it would be a very powerful item, felt by everyone in the social system connected by the same feudal language.

The social system would be one in which there would be a top layer of persons.

And under them an array of hierarchically placed layers.

Each layer desperately tries to subdue those below them by various means. And at the same time, each layer would try to overthrow the layer above them. And inside each layer, the individuals would take to back-stabbing each other, so as to climb above the other. It would be a most tumultuous scene.

Many common jobs which are not bad in English would be seen to be low-class in these feudal language social systems.



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The very concept of discipline would be seen as a creeping shadow of a terrorising regimentation. For instance, the idea of standing in a queue would be part of a discipline that is enforced.

However, in pristine-English, people stand in a queue in an automated manner because there are no verbal codes in English that urges one to overthrow or overtake the person in front or above. However, in feudal languages, overtaking or overthrowing another person who has precedence is a deed which adds numerical values to verbal codes.

There are some other things that can be mentioned about this. May be I will do it later.

There are enough and more motivations inside feudal languages to cheat, to act treacherous, to be unpunctual &c. to persons whom one does not 'respect'.

In a feudal language social environment, even when a place or location is dirty and stinking, if

it is a place where one gets 'respect', it would be location very much liked by that person. In fact, this emotion of finding the place lovely would be in a very magnified form in him or her.



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16

The folly and danger in revealing one's vulnerabilities

To exhibit a pose of 'weight' is a mental phenomenon created in a person by the feudal languages of the South Asian Subcontinent. This is a very common posture, facial expression and behaviour pattern displayed by the government employees in India. Many others also exhibit it at odd times.

The common fear that spurs this attitude is that if one does act with 'weight', others would judge one as a softy and a low-stature person. This is true also.

The person who displays a soft-mannered attitude, which is very affable to others could go down from an 'Adheham' (highest He/Him) to 'Ayaal' (middle-level He/Him) and from there to 'Avan' (lowest he/him).

Due to this insight and information, a very powerful idea has spread throughout the social

system that the value-added personality is derived through a rough and uncouth facial demeanour and behaviour to those from whom one has to get 'respect'.

There is a detached side to this issue. It is this:

It would be quite a foolish thing to convey, reveal or mention one's own weaknesses, fears, phobias, mental worries, sorry state, disturbed living status, failures in life etc. to others, in order to gain some mental consolation or solace. In fact, in a feudal language ambience, it would be downright dangerous.

In fact, in feudal language environments, the lower-positioned persons invariably wait for those whom they concede feudal 'respect', to open their inner feelings and vulnerabilities.

Unless one has very powerful and immovable social or positional status and platform, it would be most unadvisable to reveal one's own personal issues to those who are positioned in the lower word-codes in the



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feudal language.

For the social system is not functioning in English. So, the soft-mannered conversations with, and attitudes to those who are positioned lower in the word-codes, would bring in adversity and danger.

If one does open one's heart directly or indirectly to individuals who are lower-positioned in the local feudal language, immediately or within a short time period, the other person/s would drag down this person from 'Adheham' (highest He/Him) to Ayaal (middle-level He/Him) and from there to 'Avan' (lowest he/him).

And there is also the possibility that the 'You' directed to the top person would transform from 'Saar /Thangal'(highest You) to 'Ningal' (middle-level You) and then to 'Nee' (lowest level you). Even if all this does not happen right in front, this will definitely take place elsewhere.

The wider evilness and wickedness in this is this:

When an individual is going through a bad time, and trying hard to come back to his or her innate stature and social dignity, in many cases the others would simply try to use this situation to browbeat and bulldoze them into a level of a nonentity using the lower-grade indicant word codes. In fact, the opportunity presented would be too good to be wasted.

When the stature of the word-codes goes down, the standard and quality of the spoken-words would go down. A freedom to ask anything and talk anything would come. The lower-positioned persons would use the opportunity to use the word-codes in a terrific manner. To establish a degrading equality, which can tunnel through the walls of positional hierarchy.

For this very reason, it is not healthy to play games like Playing-Cards, or join in liquor-drinking parties with persons who are



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designated relatively lower-indicant word-codes in feudal languages. For, in many cases, an invitation to these kinds of activities are deliberately pre-planned and designed to somehow remove the huge burden of having to use words of feudal ‘respect’.

17

Subordinated persons should be discouraged
from learning English

Since English is a very powerful software that can help the lower-positioned individuals to come up socially and personality-wise, their superiors would use all kinds of treacherous means to stall them in their endeavour to learn English.

Around some 15 years back, a very peculiar situation in a household in Mangalore was mentioned by a person who was acquainted with that house. When a visitor goes to that house and rings the bell, the door would be opened by a young woman who had all the elegance of a sophisticated lady. She would speak in perfect English. It would be quite easy to get the understanding that she is a member of that affluent household. However, the truth remains that she had entered the household many years back as a servant maid (young girl).



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On continually being exposed to good quality English conversation inside the household, she had picked up the nuances of the language. Slowly she became quite fluent in English. After that there was no way to hint or assert as to who was the superior and who was the inferior in the verbal codes. From that point, she was more or less a member of the family. Not a domestic servant as understood in the Indian feudal languages.

The Negroes who arrived in the USA as slaves more or less had the same experience.

I have had the experience of seeing English-speaking householders in India, quite frankly telling their domestic servants not to try to practise speaking in English. For, the householders were intelligent enough to foresee the above-mentioned scenario, if they did give their servants any leeway to learn and speak in English.

In my ancient book March of the Evil Empires:

English versus the feudal languages (1989), I have given very categorical hints about the innate working machinery of feudal languages. As to how it would effect and influence each and every action and emotion of human beings.

The language codes inside feudal languages have very powerfully influenced the flow of history of the South Asian Subcontinent.

In the next chapter, I will make a brief elaboration on this point.



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18

The caste system that evolves through language

Let us imagine: A group of persons who can speak only Malayalam, and from a general perspective, of the more or less same social and financial level. They happen to get stuck in a remote geographical location. They have no means of contacting with the other human communities.

After some 200 years, when this particular society is approached and observed, the social framework would be as detailed below:

There will be a small percentage of people forming a group consisting of a few numbers of layers. This group could be identified as corresponding to the old time Brahmans or to the current-day IAS/IPS officials. (DGP, IG, SP and ASP are the layers inside the IPS).

Below them would come a group of people who can roughly be identified with castes that

would come between the Amabalavasis and Nayars. They could correspond to the DySP, Circle Inspector, Sub Inspector, Assist SI and Head Constable in the current-day police service.) Like that so many levels of people having varying rights and authority in the social system.

Below them there would be a group of persons who can be identified with the Nayars and the Constables.

Below this group (Nayars/ Constable) would come a huge group of people. This group of people would extend all kinds of 'respect' and servitude to the Nayar / Constable level group.

At the same time, the group which can be identified with the Nayar / Constable group would concede all kinds of 'respect' and obeisance to all the groups above them. This is to assure that they (Nayar / Constable group) retain their superiority over the lowest group of people.

Now about the lowest group of people. They



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would contain a number of layers of people, arranged in a powerful hierarchy. Each higher level would try its utmost to keep the layer below them suppressed. If any of the groups of people or any individual placed below them shows any attitude or chance of rising above their level, they would be very forcefully pressed down.

To design a pure Malayalam-only speaking population into this highly mutually repulsive and downward suppressing and upwards 'respecting' array of groups of people, there is no need for any Vedas, or Puranas, or Smritis, or Vedanthas or Chathurvaryna. All that is required is Malayalam the language. Only.

Into this highly and powerfully hierarchically-arranged social system, if a group of English-speaking people enter, the social system will tumble down. The layers of population which had been kept crushed in the lower-most levels of the social system in immovable slots, will rise up.

This is the exact experience that the English colonial rule brought into this subcontinent.

However, the higher classes in the social system would advise all the lower-classes not to learn English. For, they would say, this language is being promoted here to enslave the people here.

There is nothing surprising in this advice. Actually it would be surprising if such an advice is not given.



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19

What should be thrown into the Arabian Sea?

The socially higher groups of persons view all events, of the lower classes of people learning English, with uncontrollable anguish, terror and uneasiness. Many persons have very candidly mentioned this terrible feeling of anxiety to me. The greatest 'terror' is that if the lower classes learn English, they, the higher classes, would stand to lose their 'respect'.

However, this is not the way that they would mention the issue publicly.

What they would say loudly is thus: English is a foreign language! Learning English is equivalent to wearing a shackle and a bridle!! English should be thrown into the Arabian Sea!!!

However, the essential fact is that there is no need for any such concern or consternation in this regard.

The exact fact is that no one is really interested in promoting good quality English among the section of population who are financially and socially backward. Then what is the point in sloganeering about the Arabian Sea and such?

If any compulsion arises, the best that would be done would be to teach an English which is fully loaded with the essential unpleasant features of the local feudal language.

However, if the lower-sections of the population do learn English, actually it is good for the higher sections of the population. I am not going to explain why that is so here, now.

But then, I can say this much:

The actual fact is that the word-codes in feudal languages are very powerful weapons with which the lower placed populations can thrash and pierce anyone using verbal codes.

If soft-featured English is allowed to spread throughout the social system, then many kinds of positive contents would get loaded into the social system and into the human mind. This is



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the actual fact.

For the person who can display wealth and affluence, who does use a tougher and rougher voice, who can show physical prowess and might, who has a big house &c. the higher forms of indicant words. For the person who cannot do this, or does not do this, the lower forms of indicant words. That is the way it is in feudal languages.

When pristine-English spreads, this harrowing communication system would go into oblivion.

Nirad C Chaudhari had gone for a visit to England in the year 1955. When he was there, he was wonderstruck by the quietude and the easy-going silence on the roads and streets. He wrote about this experience in a writing titled: The Eternal Silence of these Infinite Crowds.

The codes that work silently in the background to create such a very harmonious social atmosphere are the planar-featured verbal-

codes of pristine-English.

English does not concede any premium value to boisterous and thundering sounds and noises.

What pristine-English has are things which feudal languages cannot even imagine in their wildest dreams. What pristine-English has are what can be defined as extremely soft word-codes which can make human communication possible in a most powerful and intelligent, and yet relaxed, serene and even-tempered manner.



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20

An inexpressible Satanism

The truth is that the native-English people do not have any idea or information about these things. That they cannot even imagine that such a world is in existence was understood by me after around 15 years of online discussion and conversation with many native-English speakers.

However, when English colonialism was in existence in this peninsular region, many native-English individuals residing over here did get to feel that there was something quite different in the social environment here. However, none of them seemed to have received the information which would have allowed them to understand what this great difference was.

It was Robert Clive who took the first step to unite the various unconnected locations in this subcontinent into one single nation. He also

did try to explain the truculent character of the social scene in South Asia to the people in his native-land England. However, he failed miserably in conveying what he saw and experienced over here.

I can quote the words of Rudyard Kipling, the famous English classical writer of yesteryears:

“OH, East is East, and West is West, and never the twain shall meet.”

Kipling's words do reflect his lack of information. Beyond that mixing up England with the term 'West' was foolishness, which was to lead England to grave problems in the future.

Many thoughts are arriving in my mind with regard to the use of the word 'West'. However, I am not going to write them here.

The problem connected to mixing the word 'West' with 'England' had been there even during the time when English colonial rule was there in place in around half the location of this subcontinent.



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When the English officials who were part of the English colonial rule in the subcontinent went home to England and mentioned that the social structure and human relationship in the subcontinent are quite different from what it is in England, it is seen that no one could understand what they meant.

However, it is also true that these same English officials also had no great information about the feudal language codes of South Asia. For, no such mention about this item is seen in any of their writings of that period.

Illustration:

Think of a location where the technology is of some 30 years back. Into this location, a man from the current-day world enters. He finds that the technical knowhow there very primitive. He speaks to them about Smartphones, Apps, Telegram, Whatsapp etc. Will anyone in that location understand what he is saying? That in his own land, people have gadgets which look

like oversized matchboxes, through which people can talk to each other and even see each other from across huge distances. How will the local people in this primitive location be able to imagine what he is trying to say?

It is like seeing a ghost. One person sees a ghost. He tells this to another man who has never seen a ghost even once in his lifetime. Will he believe his words?

The same was the condition of the native-Englishmen who had lived in the colonial locations of South Asia. When they went home to England and mentioned that there was some uncanny issue in the social and personal relationship among the people of South Asia, what they received in return was disbelief, scorn, jeer and much more.



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21

The disastrous aftermath of giving entry and conveniences

This lack of information has given the pathway for enormous problems to enter into native-English nations.

The actual fact is that a good many percent of the people in the South-Asian Subcontinent have no intellectual or personal incapacity or weakness. The reality is most probably the exact opposite. That is, many of them have fabulous capabilities.

For instance, take the case of the carpenter class of the yesteryears of this subcontinent. Even though they had not studied in any engineering college, they would build huge and fabulous architectural structures with the most minimum of tools.

They had fabulous capacities in their own field of work. However, socially they were placed under many kinds of strictures in

communication when dealing with the socially higher classes. By caste, they were placed low.

(It is true that compulsory formal education has more or less erased this skill and capability in most Carpenter-class individuals as of now. In fact, compulsory education has literally moved them to the level of individuals who do not have any kind of traditional skills. In feudal languages, word-codes do not assign a noble quality to their skills and workmanship.)

If the traditional higher classes of yore, such as the Brahmans, traders and others, had given them the right to enter into their household, and allowed them to sit with them and eat at the dining table, and also allowed them to address them by name, these carpenters would have not only improved socially, but even overtaken the higher classes. For, they had technical acumen and knowhow. That much is sure to happen.

For example, if the Indian police constables



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are given the above rights by the IPS officers (Indian Police Service officers), the constables would fast display capabilities that are much above that of an average IPS official. This they would do, because there are enough provocations in the language codes that would make them do this.

Suppose an Indian householder allows his or her domestic servants to wear the same quality of attire, and to eat food at the same dining table along with householders, and also allow them to address the householders (husband and wife) by mere name or with a Mr. / Mrs. suffixed, then it goes without saying that the domestic servants would get to interfere in everything in the household. They would even influence all kinds of decision-making, and even get to show that they do possess more information and capability in many things, compared to the householders. Moreover, they would start getting connected to all the social connections that the householders have.

The above-mentioned information is known to almost all the individuals in this subcontinent in a most clear manner; or at least in a diffused manner. They will never ever allow such an eventuality to occur at all.



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22

How native-English social systems get tumbled upside-down!

Speaking from a very general platform, it might be mentioned that native-English populations do not have even an iota of information on this matter.

When the very many human populations in various nations, wherein they had been traditionally placed verbally in lower-slots, arrive in native-English social system, they will get a huge lot of conveniences to break out of the verbal shackles. Beyond that they will be given a lot of rights also.

However for the individuals who arrive in from feudal language nations, even if they not given any superb human rights, the verbal and other conveniences that pristine-English gives to them would act as a very powerful personality enhancing platform. It would like an office peon in India suddenly getting posted as an IAS

officer.

They can address anyone with their name with or without a Mr. / Mrs. prefixed to the name. They can address anyone with a You. A single He/ Him/She/Her etc. can be used on anyone. There is no verbal code in English for You, He, She etc. by which they can be shackled or kept down or snubbed.

They can enter a police station, and address the police officials with a Mr. /Mrs. prefixed to their name. They can sit down and discuss an issue

As has been mentioned earlier, these persons who have entered from other nations are not low-calibre individuals. Or individuals with meagre skills and capabilities.

Instead, they are persons who have lived through terrible social and personal experiences, and competed with many others in the same terrible social scene, using various kinds of cunningness and strategies.

When such veterans are given so many



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conveniences, and rights, and the platform and convenience to compete with anyone, and to submit judicial petitions against anyone, it would be no surprise if they find that they do have the ingenuity and expertise to ride roughshod through the social system.

They would find everything so easy. In fact, they would not have to use half the effort they used in their native land to accomplish anything over there in native-English social systems.

23

What happens when one states one's rights?

Many athletes from Africa have entered into the US thus. It is quite difficult to defeat them physically. For, they are persons who are on the top, physically, of the rough and rude social locations of Africa.

The amount of rights and freedoms that they gather once they enter inside the US is more or less limitless.

Illustration:

A government clerk in India gets the chance to reside along with the IAS officers as their room-mate / boarding mates. Within a short period, he gets very friendly with to the extent of addressing them by name. The Nee form of You (lowest and the most intimate form of You) is used by him to them individually and they also use the same to him. Words such as Avan (lowest He), Aval (lowest She) are then used by him about the IAS officials residing along with him.



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This is a very powerful level of equality encoding verbal relationship. However, the other clerks who work with this clerk do not have this level of relationship with the IAS officials nor can they even imagine such a scenario.

The afore-mentioned clerk enjoys and experiences a level of social stature enhancement that none of his other colleagues have or can aspire for.

However, even though he feels that he is on a very high stature, he is not invited or allowed inside many private locations of the IAS officials. That is, where the IAS officials gather together, he has no entry. This becomes a great point for consternation and complaint. What kind of a racism is this? What is there demeaning in him that he cannot enter where others who he feels are just mere human beings like him can get-together and spend a nice jovial time?

End of the illustration.

This kind of thoughts and experiences can be contemplated upon or experienced only in native-English nations.

In a feudal language nation, if any domestic servant or any other persons doing a lower level work, or any other similar kind of individual were to claim any such rights, it would not be the householder or some high level official who would come to deliver a perfect reaction or retort to the servant.

Some other workers who are of the same level as this servant or even below him or her in stature would appear on the scene. Words such as Erangada (ഇറങ്ങടാ), Erangadi (ഇറങ്ങടി) (both are words which do not have any corresponding words in English. But can be translated contextually as ‘Get out, you bloody swine’) would be used profusely onto the truculent domestic servant. This is the exact social reality of this subcontinent.

In the year 1981-82, there was a government



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clerks' strike in Kerala. The incident happened in Trivandrum. One of the low-level leaders of the striking government clerks asked in an extremely rude manner to an IAS officer, who had come near them and made some admonitions to them: 'Is this your private property?' (ഇതെന്താ തന്റെ സ്വകാര്യ സ്വത്താ?)

In English, nothing nasty can be seen in the query. However, in Malayalam, the word used for 'You' was 'Thaan'. This literally changes the scene totally. The lower grade You used to a higher grade officer by a lower-grade official has a very huge social implication. It is a word-code which if allowed to subsist, would tumbledown the whole official hierarchy, discipline, and the routes of command and obeisance.

The IAS officer did not react or reply. He simply disregarded the query. For, to deal at this level of conversation, he would have to

bring a lower-grade menial level official. Usually when the common man is dealt with at this level of conversation, police constables are used.

When the police constables use 'Nee' (the lowest level You) to a member of the public, it has the effect of dropping a person of stature down into a deep stinking canyon or sinkhole.



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24

When an ‘avan’ (lowest he/him) slaps an ‘Adheham’ (Highest He/Him)!

‘Adhehams’ (അദ്ദേഹങ്ങൾ) (Highest He/Him level persons) do not try to compete with ‘Avans’ (അവന്മാരോട്) (lowest level he/him persons). For, there is nothing to be gained for an ‘Adheham’ by defeating an ‘Avan’. However, if an ‘Avan’ was to defeat an ‘Adheham’, it would be an event of epic standards. Legends and fables could and would be built upon this incident. It would be mentioned and repeated in the social scene.

However, there is no ‘Avan’ – ‘Adheham’ difference in English. So, the native-English speakers have entered into all kinds of competitions with all and sundry. They have no information on the embedded danger in this doing.

Around 25 years back, when I went to one

north Malabar district headquarters town, I noticed a particular way in which persons mentioned details about another individuals.

‘Don’t you know Rajneesh?’ (I have changed the name here). ‘The Rajneesh who had slapped the S.P?’ (SP: District Superintendent of Police).

In one of the high-class hotel’s bar in that town, the S.P and his companions are sitting around a table. The SP is in his civil attire. So an unconnected person would not know that this is the District Superintendent of Police.

Around a nearby table, the afore-mentioned Rajneesh and his friends are eating and drinking. Rajneesh is a youthful figure, with a vigorous body. He runs his own gymnasium in the town.

From Rajeesh’s table, during some boisterous activity, a piece of a meat-bone got thrown up. It landed on a plate on the table around which the SP and companions are seated.

The SP mentioned some words. It is in



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Malayalam. Words would most probably be rude. Rajneesh did not like the sound or meaning of words. He is there in the position of a leader of his own small gang. He retorted in a like-manner. Words from both sides became quite sharp and ferocious. The SP has nothing to fear. He can say anything.

Rajneesh is not used this kind of impertinence. In fact, if anyone were to appraise him on his physical features, he would not dare to use such acrimonious words to him. He would not tolerate it. He got up from his table, moved near to the SP, and gave him a most thundering slap on the face.

It is a slap that literally would have shaken up the whole police apparatus in the district.

I am not aware of what happened next. For, it seems to be an unimportant tail part of the story.

What was of resounding importance was the event that had just been mentioned. The story

became one of epic proportions. ‘Don’t you know Rajneesh? The Rajneesh who slapped the SP?’

If the SP had beaten Rajneesh, then there is nothing of an epic quality in it.

I need to mention certain things with regard to the above-mentioned illustration. I will have to move to certain locations, including that of the puranas (epic stories) of the northern parts of this subcontinent.



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25

A legend through a swindle

The year was around 1980. I think I was in Trivandrum, studying. Indian cricket team defeats England. The time was night-hours in Indian time. The whole city night-sky was burst into flames and colour, with crackers and fireworks.

The next day had the feel of a day of national festival and celebration.

At the same time, when England used to defeat such nations as Bangladesh, Pakistan and India in cricket, I think there would not be much of a celebration in England.

Speaking in a general manner, I have noticed that native-English speakers take more focus and interest on doing things in a perfect manner as per their accepted conventions, holding on to subtle principles and without going astray to achieve a cheap win. (May be there are exceptions. However, they remain as

exceptions).

It is quite difficult to understand this mental feature from within feudal languages. For instance, when driving vehicles there is a fabulous happiness and sense of achievement in disregarding traffic rules and in overtaking other vehicles using all kinds of tricks including overtaking through the left, and by terrorising the pedestrians walking on the roadsides. The feeling that one has pushed back another person is an event that adds positive value-codes in word-codes in feudal languages.

At the same time, driving vehicles strictly abiding by traffic rules, following the vehicle in front when the traffic is moving at a snail's pace, respecting precedence, never taking any steps to cause blocks to the vehicles coming from the front, and under no circumstances using nefarious means such as overtaking through the left is an activity that can give another kind of mental exhilaration to a person who is at home in the planar-language pristine-English.



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However, this is a mental delight that cannot be understood by a native feudal-language speaker. It is beyond description in feudal languages.

The famous Argentina football player Maradona created a legendary incident by delivery a second goal to England in the 1986 FIFA World Cup event. However later he said this much about that incident:

QUOTE: "I don't think I could have done it against any other team because they all used to knock you down; they (England) are probably the noblest in the world". END OF QUOTE

This was so, because no other team would have allowed an opposite side player to encroach their side to such a dangerous location. They would immediately have used foul means to push that player down.

The very fact that Maradona did say this much then is quite surprising. For, it was a time-

period when Britain had driven out Argentina's occupying forces from Falkland Islands.

However, just four minutes before this goal, Maradona had given a goal to England in a most dubious manner. What he had done was to push the ball with his hands into the goal post. The ball had come from the top.

However, the referee did not give much importance to what had happened. He allowed the goal. For the Argentina' fans had given a most resounding applause to this fake goal.

Later, Maradona made a cunning joke about the fraud event. He said that it was God's hand that had hit the ball into the goal post. (Google Check: Maradona's Hands of God goal). That it was a punishment given to England for defeating Argentina.

However, it was a most foolish act on the part of England to have continued the game when it was quite obvious that the referee had not acted fairly when a grievous falsehood had occurred. He literally supported the liars.



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For the fact is that in a feudal language social atmosphere, many kinds of irregularities would take-place behind the screen in almost all official matters. There is no platform for the native-English content of honesty and rectitude in such things, in feudal language locations.

In feudal language ambience, what is taken into account is pure 'winning'. Honesty, integrity, honourable action, dignity, dignified stature, chivalry etc. have no meaning and no value; in word-codes.

But then, it might also be borne in mind that in spite of all this 'winning', Argentina, the nation, still remains in the depth of slush and dirt. People are trying to run out to the US and other native-English nations.

26

Losing should be to persons of acclaimed levels

There is a Malayalam film with a totally fabricated story made on the basis of a story from the hazy antiquity of north Malabar. In that film, the anguish that bears upon the main character Chandu is this: His father who had been a Kalari Kurikkal (local martial-arts exponent and teacher) lost to a Malayan man in a Kalari competition. The losing itself was of no account. The unbearable issue was that he had lost to a lower-caste Malayan.

If the losing had been to someone in the heights of the social layers, or to the British, or even to the Continental Europeans, there was no problem in mentioning this event to others. However, the losing was to a Malayan. That was the terrifying tragedy.

When this incident is viewed through the codes of a feudal language, the losing was to an 'avan' (lowest-level he/him). If it had been to an



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‘Adheham’ / ‘Saar’ (Highest levels of He / Him in Malayalam) or an ‘Oal’ / ‘Oar’ (Highest levels of He / Him in Malabari), there was no stinging insult and degradation in the event. In fact, it was an incident that would be mentioned innumerable times.

In the epic stories, Ramayana and Mahabharatha, both of which pertain to the antiquity of the people/s of the northern parts of this subcontinent, the unfettered running-riot of feudal language codes are seen. From this perspective, these epic stories are powerful repositories of social science inputs. They are content-rich in sociological themes connected to feudal languages.

From Mahabharatha:

Karna is the eldest son of Panchali. However, his mother abandons him immediately after his birth. Karna is then brought up by a lower-caste man as his foster son.

Later Karna attaches himself to Parasurama,

the divine personage, as his disciple. Parasurama teaches him the divine techniques of martial arts and warfare. His capabilities literally become that of the celestial levels and supernatural quality.

The other five children of Panchali and their cousins, the Kaurava children, were to learn the various techniques and the skills of martial arts, and the use of various weaponry, from their martial-arts teacher (guru) Dhronacharya. Dhronacharya himself was a highly-skilled person in these arts and skills.

After a few years of training and practise in these skills, Dhronacharya organised a public function, wherein these young royal princes were allowed to display their expertise in the various martial arts, they had mastered.

Arjuna is the son of Panchali. His expertise is in archery (use of bow and arrow). His capabilities in this field were so fabulous that the people who had gathered to watch the display were amazed. It was as if Arjuna was



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in possession of supernatural capacities. For, no known mortal could perform such astounding feats.

Without any specific invitation, Karna enters the venue. He displays his own skills in archery.

Karna's guru (teacher) had been the divine personage Parashurama. Karna's expertise in archery is beyond belief and human imagination. Karna challenges Arjuna for a public competition in archery.

KripaCharya, the higher guru, who was present there, immediately takes drastic steps to snub down Karna's aspirations. He asked of Karna: 'Who are you (Nee-lowest You)? Which/what is your Kulam (clan)? From which royal family are you (Nee-lowest you)?'

As per the DharmaNeethis, (codes of social justice) which stand entwined with the language codes, only a person of royal blood or something equivalent to that in social stature

can compete with a royal personage.

It is not good or advisable to allow a low-class individual, whose lower-caste foster parents and the people in the society address as Nee (lowest you) to compete with an individual whom the people address as 'Angu' / 'Thangal' / 'Saar' / 'Ingal' (all are highest level You) etc.

In English everyone can be addressed with a single-level You and referred to with a single-level He/She. So, it is not known how the native-English speakers would understand the gist of the above story. The real fact is that they would not get the idea in its full scope. For, it is not a single word that encompasses an individual or an entity that is changing. Instead, the whole enwrapping canvas connected to so many persons will shift or change. It is not a mere change of a single 'You'.

All of the various codes and information in English jurisprudence, and in mental sciences as well as in social sciences in English have



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only very limited information on these kinds of things. That is the truth.

Even the very gesture of a lowly ‘chekkan’ / ‘cherukkan’ (low-class youngster) daring to compete with a royal personage has all the features of downright impertinence and rascality of a very high order. Bhima, the brother of Arjuna mentions Karna as a street-dog.

Karna, the youngster with divine-levels of skills in weaponry, stands totally insulted socially. For, he is actually by birth, a high-class individual. Otherwise, there is actually no case of social insult.

Duryodhana, the Kaurava prince (cousin of Arjuna), comes forward and declares that he is immediately crowning Karna as the king of Anga Rajya (kingdom of Anga). The formal crowning is completed forthwith.

What has been done is an action that can cause cataclysmic changes in the sphere of

verbal codes. A total upheaval.

After accomplishing this incredible feat, Duryodhana turns to his Guru Dhronacharya and asks of him: ‘Oh Guru! As per the DharmaNeethis (the divine codes of social justice), is it not true that in the case of illustrious personages, revered kings and majestic mountains, their location of origin is of zero relevance?

In the mystic realm of the supernatural codes, which work in a most mysterious manner from a hidden back-location, tweaking the verbal codes hither and thither, a very powerful shift of location has been done on Karna. He can now compete with Arjuna.



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27

In what all ways do words act mischievous

The indication that is received is that the lives of the incarnations of god (devavatharams) have all been filled with misery and pain. Both Parasurama as well as Sri Rama are quite powerful illustrative examples. However, in the hidden aims of their lives there might be many difficult-to-understand items of great mysterious content.

I feel that in the story of Ramayana also, one might be able to see the running-amok of the verbal-codes of feudal languages. I have not read the original text of Ramayana. So the story that I am narrating below is from the commonly-mentioned story of Ramayana. It is not from the epic story written in Sanskrit.

It is King Janak's daughter that Rama marries. He gets to marry Sita after winning a competition. However, Sita is not King Janak's daughter. It is not known if Rama was aware of

this fact.

It is also not known why he had to acquire a wife from afar with so much difficulty.

The individual he marries is actually an individual who had grown up as an adopted daughter of the king. The king had found an abandoned infant in a ploughed-up field. This infant he had adopted as his daughter. This was Sita.

In feudal languages, this is a very powerful information. The problem is the servant maids and male servants in Rama's household (palace). They would find it quite difficult to assign the verbal codes of 'respect' in feudal languages, to an individual who by ancestry, they understand, is not of royal blood. That is, she is not actually a princess. This idea is not much difficult to understand.

If a financially poor female marries a rich person, the people who would find it very difficult to accept it, would be the servants/servant maids in the rich man's



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house. When verbally referring to this female, at least in their private locations, they would use words bereft of ‘respect’. Instead of using words like ‘Avar’, ‘UNN’, (both highest of She / Her), ‘Chechi’ (respected elder sister), they would find it most appropriate to use the word ‘aval’, ‘uss’ (both lower grade she /her). They would mention her name without a suffix of respect. .

The ‘respect’ of the lower-positioned persons is of very great social power.

I can mention many things about this here, but I cannot go into them now.

In a feudal language social ambience, it is very dangerous to give unfettered freedom to the lower-positioned persons to interfere in the affairs of the higher-positioned individuals. They would splinter up the higher-positioned group of persons who are connected to each other powerfully in a planar manner. Those persons would be placed into different layers

by the lower-positioned persons by means of verbal codes.

In words of addressing, and in words of referring to, the individuals would be sent flying into different directions. For instance, some of them would be 'Saar'. Others 'Ningal'. Others 'Thaan'. And still others would be mere 'Nee'. This is how the lower-positioned persons would separate the higher-positioned persons and re-position the individuals into different layers of slots.

In a similar manner, in the word position of 'He', some would be 'Saar' / 'UNN' (highest He/Him). Others 'Ayaal', / 'Uss'. And some mere 'avan' (lowest he / him). The individuals would see that they are viewed from different angles by the lower-positioned persons. This assigning of different levels of 'respect' would be based on what all things the lower-positioned persons find it convenient to take into account:

Age, social level of the individual, his position



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in his profession, the social status of his vocation, financial acumen, the social level of his wife, and such other things, they would take up. What suits them, they would take up for verbal definitions.

In fact, the ultimate affect of allowing them the freedom to interfere would be that of driving a wedge in-between the individuals who are on the top-position.

This is what happened in the case of Rama's family. The servant maid sees Sita only as a fake princess. At the same time, this servant maid is quite close to King Dhasharath's third wife Kaikayi. In fact, she is allowed to discuss about the members of the royal household with the queen (here the king's 3rd wife).

This servant maid cannot bear to see Sita being enthroned as the queen in the future. For, if that happens, she would be under an individual, who is actually from some unknown lowly ancestry.

From this point commences the tragic story of Sri Rama.

This problem does affect the future life of Sri Rama in many ways. I am not going into that here. However, readers who are interested in the same may read it in the eleventh chapter of Shrouded Satanism in feudal languages.

Speaking in a general manner, it may be said that in this subcontinent, people keep individuals who are of lowly social or professional levels at a safe distance from them, for this very reason. Actually in this feudal language context, this attitude is much safe. The verbal codes also categorically give this message.

For, in feudal language codes, each individual is connected to many others in an extremely complicated human-relationship web of strings.

In the present-day times, it is not easy to predict to what all kinds of people-groups in what all directions and levels, a relationship with a single individual would connect a person



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28

If one were to stink in the verbal codes, life itself gets despoiled!

I am going to narrate a very interesting incident in the history of the Travancore kingdom. However, before commencing this, I need to mention that actually thousands of similar incidences have taken places all around this subcontinent. And also among the hundreds of castes (population groups) here.

The whole of the social system is in the powerful clasp of feudal-language codes. Individuals can act and think only as per its powerful dictates. There is a lot of error in all claims that human beings can think freely and act as per his volition. May be I will write more about this point later.

When King Marthanda Varma fought with Kayamkulam (a small kingdom near to Alleppy), it was the Mandambis of Tekkenkur (Changanacherri) and Vadakkankur (Kottayam, Ettumanoor) who had lent help to



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Kayamkulam. For this very reason, the Travancore Dalawa (Prime Minister) turned his forces against them.

The Madambis were powerful landlords and feudal chieftains. Under them, there were a number of Nair soldiers who were of a most rowdy kind. On the side of Travancore, the army was under the command of De Lennoy, a Dutch man. He had trained the Travancore army into a very disciplined force. They were trained in modern warfare techniques and parade systems. Not only that, due to the very close connection that Travancore had with the English East India Company, the systems and procedures were quite efficient and smooth.

When it was found that the small Travancore army would attack them, the Madambis got nervous and terrified. However, on pondering over the situation, they understood that by using certain social and language code features of the land, they could more or less create disarray in the attacking forces. They

brought in a number of Brahmin youths from the foreign nations. These Brahmin youths were made to stand in front of their Nair soldiers.

The Travancore Dalawa ordered his soldiers to start shooting at them. However, on seeing the Brahmins standing in front in a mood of total nonchalance, the Travancore soldiers were unnerved and panicky. As per the sacred scriptural codes of the Brahminical religion, Brahmahatya (killing of a Brahmin) was an unpardonable sin. After committing this heinous sin and crime, if they were to go home, they will not be allowed entry into both their house and into the home society. The Travancore soldiery refused to shoot. They stood without heeding the command.

The Travancore Dalawa gave his mind to the problem. He decided to use the same social codes against the enemies.

He brought in a number of Mukkuvar (fishermen folk) from the seacoast. And made



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them stand in front of his soldiers. It was a situation that was unbearable for the Brahmin youths. They could not bear the shouting and abusive words of the fishermen folks, who were then a very lowly caste population. Their usage of lower indicant words for You, Your, Yours, (നീ, നിന്റെ, നിന്റേത്) was an attack against which there was no known shield or protection in this world. Beyond that if these lowly persons were to touch them, it would be more unbearable than being pasted with abominable dirt. The Brahmin youths fled the scene. Not because they were frightened. But due to a terror of something far worse than death.

Once the Brahmin shield was lost, the Nair soldiers of the Madambis could not hold on against the fishermen folks. For, their own abusive words and lower indicant words were of no problem for the fishermen folks. However, the Brahmins had no defence against the fearful lower indicant words (Nee,

Eda, Enthada, Avan &c.) and the abusive words of the fishermen folks. If they were to hear these words of the lowly caste people, the Nairs would stink.

If a group of IAS officers were to have a verbal clash with a group of ordinary citizens of India, in a free for all mood, in which all these kinds of lower indicant words are used, only a very small and specific percent of the IAS officers would be ready to continue the verbal fight. For, in the free-for-all verbal fight, it is they who would stink.

When studying the history of the various kingdoms and locations in this subcontinent, it is imperative that one does have a very sound information on the feudal language codes of the native languages. Beyond that, the content inside the local abusive words and profanities should also be known. Along with all this, there should be quality information about an item called ‘Direction Component’ (Vector Component) that lies innately entwined in the insides of the social layers and languages. If



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the persons who endeavour to write the history of these locations have no information on these things, then their so-called 'history' writing would simply be some kind of barren narration of sterile stories, written with some cunning and malicious vested interest. All aimed at promoting some evil indoctrination.

29

The mystic beauty in feudal languages

I am getting ready to conclude this introduction to my writing on the Impressionistic History of the South Asian Subcontinent.

There are a lot of things that need to be mentioned about feudal languages. When the proper context appears, I will mention them. For, I feel that there was a feeling amongst the Englishmen that the French language was beautiful. I am not sure about this feeling of mine.

Now, what remains to be mentioned here is the about the beauty of feudal languages. I get to understand that the native-English people were aware of this fact in a vague and hazy manner.

It is true that there is indeed a fabulous and supernatural kind of beauty in feudal languages. I will try to explain what this is. I am not sure if my efforts would bear fruit.

The year was around 1974. I was studying in a



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school in a remote area inside Ernakulum district, in Kerala. I am relating what a classmate told me. I do not know if what he said is true. However, since it was a young boy from the local village, studying in the 8th class, there is less chance that the story is fabricated.

A drama is going to be enacted near his house. A young hefty person from the locality is going to act as a police inspector. He is coming through the road wearing the uniform of a police inspector. At that very moment a lorry appeared on the road. He simply gave a 'flag-down' gesture with his hands. The lorry immediately stopped. The lorry driver came and stood in front of the fake inspector, with a very obsequious pose. The fake inspector did not give up his pose. The comfy feeling of a uniform is so great. It is very near to a mental state of near intoxication or hallucination, which an ordinary person can never get to experience.

There are very many mental features and

states-of-mind in feudal languages which cannot be found in pristine-English. There are no ways to recreate these sublime rapturous mental feelings in pristine-English. How can one convey or describe or replicate the euphoric ecstasy of comfort and affection that enwraps one's mind and thoughts, when one is being addressed with a 'Chetta', 'Mashe', 'Saare', 'Chechee' and such other words of address, in the planar-codes of English.

-Chettan: elder brother; Mash: male teacher; Saar: superior; Chechi: elder sister; all these words have an unmentioned code of 'deep affection and respect'-

When a person enters, the seated person gets up to convey his 'respect'; when this action is seen by others, there is a great understanding and acknowledgement of the entering person's grandeur and magnificence; this feeling is sensed by all persons present and the entering person himself gets to feel the warm sensual feeling it diffuses in the ambience; for in every word-code he has risen higher. However, it is



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very difficult to convey the exact features of these extremely non-tangible sensations in English.

In a similar manner, when the person enters, the seated person refuses to get up; the feeling that gets conveyed in the surroundings is akin to being slapped by the seated person. How can this idea be made understood in English?

What has to be borne in mind is that these verbal codes are like a flywheel. Each of these word-codes is connected to many other word-codes. When the flywheel turns, every single connected-item also turns or moves. When this rotation of verbal codes in all locations takes place, very powerful changes take place in human beings and in the social system.

Just imagine the superb feelings that get filled up in a common man if he were to don the uniform of an IPS officer for a brief period and move around in the society.

However, this is a very transient bout of

emotion. For, the moment he removes the uniform and puts on his traditional Mundu and banian, this fabulous mental feeling with get erased.

The beauty in feudal languages is of the same kind. Very ephemeral



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30

The location where a generous and magnanimous attitude is understood as utter idiocy and incompetence

When,

‘The Chakravathini - the empress - who enters his turnery on her naked feet to lend her benediction ('പുഷ്പ പാദുകം അഴിച്ച് വച്ച് നഗ്ന പാദയായി കയറിവരുന്ന ചക്രവർത്തിനിയും'),

the Salabangigas – the celestial dancers in the holy shrines –come welcoming with a dish full of flowers ('കുസുമതാലവുമായി വരവേൽക്കുന്ന സാലഭംജികകളും'),

the noisy hawking-pavements of the Navarathna beaded skies ('മാനത്തെ നവരത്ന വ്യാപാരതൈരുവുകളും'),

the gandharava nagaras -the hamlets of the

celestial beings, and Indukala, the golden
 moon that dresses them in adornment
 ('ഗന്ധർവ്വനഗരങ്ങളും അവ
 അലങ്കരിക്കാൻ പോകുന്ന
 ഇന്ദുകലയും'),

the sparking meadows where Parvathanandini
 comes to graze her cows ('പർവ്വതന്ദിനി,
 പശുക്കളെ മേക്കാനിറങ്ങുന്ന
 പവിഴപ്പാടങ്ങളും'),

the twilight-hours of the Vyshaagha month, that
 comes cloaked in its dusky sandal hues
 ('കളഭത്തിൽ മുങ്ങിപ്പറും
 വൈശാഗരജനിയും')

the inspiring tone of human emancipation that
 rises up from the blood-spattered revolutionary
 battle-grounds ('മനുഷ്യമോചന
 രണവീഥിയിൽ നിന്നും ഉയരുന്ന
 ശബ്ദവും')

the adored lord of one's heart who comes



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triumphant over the testing trials & tribulations
(‘മത്സരകളരിയിൽ ജയിച്ചുവരുന്ന
ഭവാനും’),

the bathing in a drizzle of flowers when the
devas – the celestial beings - arrive
(‘ദേവകൾ എത്തുമ്പോൾ
പുഷ്പവൃഷ്ടിയിൽ കുളിക്കുന്നതും’),

the immensity of disheartenments that have
withered back to dust (‘മണ്ണോട് മണ്ണായ
മോഹഭംഗങ്ങളും, and the burial grounds
of the hoary ages, that stands in subdued
homage to them (അവയെ ചെന്ന്
തൊഴുന്ന യുഗശ്മശാനങ്ങളും),

the indentured slave-damsel who comes to
Onnamkunnu (hillock) for her daily rituals
(‘ഒന്നാംകുന്നിൽ തിരിപിടിക്കാൻ വന്ന
അടിയാട്ടിയും’),

and such other things, come forth

accompanied by the rhythmic din of celestial drumming (Brahmathaalam) and by the alluring eagerness of supernatural tunes, it is true that feudal languages would get to have the capacity to lead a common man into a paranormal mystical world for a brief fleeting moment.

Please CHECK this page

(The above quoted lines are the English translations of lines taken from various film-songs written by Vayalar Rama Varma, SreeKumaran Thampi, P Bhaskaran &c.).

However, just as in the case of the removing of the IPS uniform, this traveller of the paranormal mystical world will have to fall down on to the lowly social platforms of a common man, very fast.

For, the daily life of a common man has no connection to this level of existence.

There are many things in liquor and hallucinogens that can lend intoxication and hallucination experiences. The beauty in feudal



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languages is similar to pointing to these kinds of feverish experiences and mentioning that this is life.

If one can live in the world created by these hallucinogens, then there is no problem. However, such a thing is not possible.

People who speak Malayalam cannot live in a supernatural world created by the words of poets like Vayalar. For no such world is there in existence.

The social ambience in which a common man lives in feudal languages, is one in which there is continual mutual degrading, backstabbing, treachery and all kinds of terrific competitions, which are similar to life and death fights.

Not only that. People are very eager to climb on the head of a person who bend it down. The social ambience is one in which a generous and magnanimous attitude is understood as utter idiocy and incompetence.

The abundance of words

There is a common idea that is oft-mentioned as the greatness of feudal languages. That is, that there are an immensity of words that can be used to define and convey mental feelings, emotional content, human personality and social levels &c. in feudal languages.

However, this itself is the Satanism in these languages. After entangling human personality and emotional content by twisting, squeezing or stretching them verbally, these verbal combinations can shackle-down individuals mentally in tight corridors and corners.

Along with this, they would promote a few of the individuals into a state of physical divinity, as if they are some kind of diamond-studded poesies. The other individuals will be misled, using verbal codes, into believing that divine solace is there in lending these human divinities, self-degrading verbal subordination and obeisance.



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It may be mentioned that people who have grown up in planar-languages like pristine-English would have to try a bit hard to understand and enjoy the beauty that is there in feudal language verbal usages.

If one were to listen to the howling of the wolves in the twilight hours, one may get to feel there is some kind of mesmeric beauty in it. However, to get to feel and enjoy the full content of beauty inside it, one might have to, at least slightly, transform into the mental stature of jackals.

Language and facial demeanour

It could be true that this is the case with poems and singing in feudal languages. The body-language of the individuals could be quite different from that in English. For instance, the scene of Vijayasree acting out the song scene : ‘En chundil ragamandharam....’

The depiction is an extremely beautiful song scene. However, when seen from the perspective of pristine-English, it would be noted that the body-language of the individual as a female would be quite different from what is generally visualised as the body-language of native-English female.

The way and manner in which Vijayasree acts out the lines, ‘Aa maaril veezhum njan, poongulapole, poongulapole’, it is doubtful if such a body-emotion is there in native-English human relationships. At the same time, it is doubtful if such a mental emotion is there in Malayalam personal relationships also.



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However, since Malayalam words have the amplitude and ambit to stretch their wings right out into the sphere of the celestial beings - Gandharvalokam, whatever be written, it is possible that there will be no space for tastelessness or improbability.

If anyone were to claim that the same capacity is there in English also, it can be very categorically replied that :

‘the capacity that is inherent in feudal languages to change human personality and the personality of systems from that of a superhuman one to an utter insipid one by the mere changing for seemingly simple word codes is not at all there in English.’

The contention that when a person hears a language and starts understanding it, the mental standards of that person will shift towards that of that language speakers, is true of English also. When a person hears and understands English language, it is correct to

say that there will be mental feature changes in that individual. However how this will be and the direction to which this change will happen would depend on the strength and direction component of the feudal language inside that individual and of the English he or she gets to hear. The resultant would be the trigonometric component of both forces.

Even though it can be said that a person, who grows-up speaking Tamil in a fluent manner, will have a facial demeanour of a Tamilian; and a person who grows up speaking fluent Hindi would have the facial expression of a Hindi-speaker; in actual reality, this is not the only way in which word-codes design facial features and human body's physical features.

The face structure, and facial demeanour are influenced in a feudal language by such things as :

In which or what level of the word-codes did the individual grow up?

He or she has had to bear the hammering



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effect, chiselling effect, or the fondling of what word-code level of persons?

What all kinds of twisting, pulling and pushing, this individual has had to experience?

There are many other things that need to be mentioned about these things. That can be done later.

I have written a commentary on Edgar Thurston's Castes and Tribes of Southern India Vol 1. In that commentary, I have mentioned some more things pertaining to the above issue.

33

The Satanism that is streaming into the insides of England

Now what has to be mentioned is about the basic difference that is there between populations which have deep-rooted relationship with English for a long-time, and those persons who have acquired English in their adolescence or afterwards.

When persons, who have been born and bred in feudal languages, get to learn English suddenly, a sense of unbridled freedom would be seen to have entered into them. It might seem as if they have acquired an internal courage to use minute freedoms as a sort of unrestrained liberty. There would have been many things which in their native language, they might have felt much hesitation to mention, or there would be locations where they would have much vacillation to go and converse or cast a question &c. However, the moment they get to feel that they are good in



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English, they might feel no such hesitations or vacillations.

However, the reality is not thus. In pristine-English, there are many kinds of conventions and word-codes which put in a restrain on the attempts to interfere by others, outsiders, strangers and unconnected persons. However, at least some of the persons who have barged into English suddenly and very recently, may not have much information about these things.

The smallest example of this is in the querying of names of others. The acceptable convention with regard to this is not ‘What is your name?’ The polite and conventional stance is to reframe the question as, ‘May I know your name, please?’

In a similar manner, there are very many things in pristine-English which strive to bring in a moderation and softness in many things. Many of these things are connected especially to conversation with women folk and in referring

to them.

However, in these current-days, in many lands, including inside England, many persons who have not even the slightest of hereditary relationship with English or loyalty to it, have taken hold of English. They are bringing in degradation and disarray inside English. Many persons have seen this factor as a very great negative feature in the propagation of English.

In pristine-English, it is apt to address persons who are related in a formal manner with the word Mr., Mrs., or Miss. placed in front of their name. In a similar manner, when addressing another person's wife, with whom one has only very formal connections, it is imperative that she should be addressed with a Mrs. placed in front of her name. When addressing young girls with whom one has no direct friendship or acquaintance, the word Miss. should be placed in front of their names.

There are many persons who adorn various formal positions. For example, the king, the



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queen, the lords, the owner of the business where one works &c. When addressing them, or referring to them, the words You, Your, Yours, He, His, Him, She, Her, Hers are common and can be used to both directions. From them, and to them.

However, when persons from feudal languages arrive inside England, they would not get to feel a premium respect or esteem for these persons in formal positions, in the case of many persons. In many such cases, it would be found that they are mentally translating the words 'He', 'She' etc., to the lower indicant form of the verbal codes in their own native languages.

For instance, when someone says, 'She is coming here tomorrow', about the Crown princess of England, their mind would get the impression that 'Aval (lowest she) is coming here tomorrow'. I will write a particular incident connected to this in my next post.

If the very princess can be degraded thus, in so casual a manner, the case of other females need not be specifically taken up for dissertation.

It is true that most native-Englishmen and women are not in the least bit aware of the grave implications in this kind of degradation which is slowly encompassing their whole nation. But then, some of them are aware that some kind of indefinable evilness is slowly spreading out throughout their whole nation. However, the fact remains that almost all of them do not have any hint about what really is going on. That much is the truth.

Please CHECK: What is entering? into England.



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34

The querulous capacity to degrade others
using a pen



Princess Diana

Photo owner: Auguel

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I am going to narrate the event I had hinted at in my last post.

The wife of Crown Prince Charles of Great Britain dies in a motor accident.

If I have to mention my own personal feelings, it was that as if a great headache had dissolved itself on its own. For, a lot of negativities which are rushing into the vital interiors of an English social system had infected this individual very much. Yet, due to the fact that she had been born and brought up in a pristine-English atmosphere, the influence of this ambience was there very much visible in her mental and physical features.

She had not even the least bit of information on the personality depreciation that would befall on her personality features when she interacts with people of unknown language disposition without a shield of protection. This was very much evident in the way she behaved and interacted. .

The negative powers of other language people can be seen at times in their verbal codes.

The news of her demise was a big news event. Many newspaper writers went on writing huge and lengthy article based on their own varying



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levels of ignorance and profundity. This happened in Malayalam newspapers also.

Some of the Malayalam newspapers were seen to referring to her as 'Aval' (lowest she / her). There were some writers who went to the extent of offering her 'profound' advices on how to live. In these kind of cantankerous writings, she was invariably seen addressed as 'Nee' (lowest You).

However, when one reads such degrading words and writings, what get reflected is the pathetic mental standards of these writers.

I had mentioned this event in my ancient book, March of the Evil Empires; English versus the feudal languages.

QUOTE: Many of them were persons, who would not dare go to a local village office or police station, and talk to the officials there with a dignified and assertive demeanour, if they are not accompanied by some clout of higher levels. When such persons were seen using

mean terms to describe her, with indicant words not suiting that of a Princess, it was disturbing. END OF QUOTE

I had given the draft form of this book to a much-respected person, who was holding a position in a Malayalam daily, for his perusal. After going through this part, he told me that what I had mentioned in this regard was 100% true.

Apart from this, there was a staff member in a reputed vernacular daily who confirmed the basic issue thus:

The owners of our Newspaper treat us correspondents in a most wayward manner in words of addressing and referring. They do use words like 'Vada, Eda, Nee' etc. However, in the outside world we get a lot of 'respect' and honour when we mention that we are working in this establishment. So, in spite of the intolerant ambience inside, we cannot even think of leaving this concern.

The above-mentioned conversations took



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place around 15 years back. I am not sure as to how the things are as of now.

35

How does a small bit of freedom transform into state of freedom-gone-amok

Let me leave the above-mentioned narration and go back. The issue at stake is the ‘equality’ among human beings. The solid fact is that native-Englishmen do not have any information about the insides of this theme.

From my experience as a trainer in pristine-English, I can mention things in a little more candid manner. My trainees are advised to address me with a ‘Mr.’ prefixed to my name. Words such as ‘Saar’, ‘Sir’ etc. are not acceptable. For, in feudal languages which are all around here, these words connect to a lot of complex verbal codes.

Beyond that, if and when the trainees have to speak in Malayalam (which is not promoted by me), they are advised to use the word ‘Ningal’ as the word for You. This advice has a lot of problems. For, this word is currently used from the Malayalam sense, and not from the



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Malabari sense. In Malayalam, this word is seen as a pejorative (degrading) word when used to a trainer, teacher, senior etc.

However, there is no way to avoid or circumvent this problem. For, if the word 'Saar' or 'Sir' is insisted upon, the English communication training quality will get affected adversely.

If these trainees are from the social heights, this kind of addressing will not, in many cases, create terrific mental unbridling effects in them.

However, to those who come forth from situations of various kinds of social or personal confinements, this lends fabulous mental freedoms and unshackling effects. They will get to feel a total unbridling of various knots tied upon them.

A very specific phenomenon seen in some of these persons is a sudden and immediate feeling of 'equality'. They would show a tendency to act as if they are on par with the

trainer. In that whatever has been enquired about them from the location of a trainer, they would ask the same things back, and even try to pry into locations which are actually beyond the bounds for them, as trainees.

Actually there is a definite amount of error in this action as well as feeling.

See this illustration:

A person, who is socially in the lower pane. There is a very significant function to be held in his house. He goes and invites a, socially very high, person of his village. The much-honoured person tries to dissuade him for forcing an invitation upon him by citing his paucity of time.

However, the other man pleads, “If you (Angu – highest You) come, it will gather me a lot of social ‘respect’”. On being thus forced, the much-honoured person concedes to the request. He goes for the function, thus lending some kind of social ‘respect’ to the event.

However, when the much-honoured person has a similar function in his own household, he



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does not invite the other person for it. On not being invited, the other person is deeply aggrieved. He is deeply hurt and angry. 'He came and attended the function in our house. Then why did not invite me for a similar function in his house?'

This man would have the argument that since the much-honoured person has conceded to his invitation, a particular kind of 'equality' has been founded. However, there is a wider explanation for what has taken place.

No two persons can be treated as equals, just based on this invitation and its acceptance. In the first event, this man receives social honour when the second individual comes to his house.

In the second event, if the second man had invited him, he would again gather more social accolades and acceptance. However, in both the first as well as the second event, the second person will not gather or experience

any extra enhancements in his social honour or ‘respect’.



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Those who arrived at great social and mental eminence through 'slavery'

I can mention this issue about the various populations of the USA.

First I will speak about the Negro populations there. The experience that these people received from the English-speaking races, after being brought in as slaves is something that has never been experienced by any slaves or labour class in any location in the world (including the slaves of Travancore and Malabar).

They could address their masters or owners with their names prefixed with a Mr., Mrs., or Miss. They can wear dresses of the same kind that their owners wore. They could sit on a chair. There was no compulsion that if their owner or anyone else of the same social or familial stature of their owner came in, they should stand up in a pose of servitude and

display 'respect'. They could live with their own families.

Neither the slave-man nor his wife and children would be addressed or referred to in the pejorative forms of the words You, Your, Yours, He, His, Him, She, Her, Hers &c. They could use the very same words in English to their owner and his family or about them.

To know about the realities of the slavery that had been in existence in Travancore, read Chapter 29 in this book. The varied details of the slavery found in this book, will not be seen mentioned in the Indian academic textbooks or in the newsmedia.



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യു.എസ്. ഏതിലെ കാപ്‌പിരി അടിമ കുടുംബം.

(The above picture is that of a Negro slave family in the USA in the days when slavery was there in the USA)

(The picture below is of a Chovvan family of Travancore. Circa 1890.)



Picture source:

Native life in Travancore by REV. Samuel Mateer

If this kind of freedom of articulation and speech is practised by the sepoy soldiers of the Indian and Pakistani armies, towards their



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officers or towards their officers' family members, the officers would literally go berserk. They would have the wayward soldier beaten to the very inch of his life. If this point is clearly understood, then the superb mental and intellectual enhancement that the Negro slaves received in native-English nations can be understood. The experience was a great learning experience towards greater human standards and potential.

It may be borne in mind that what was received all around the world from the native-English side was always an indefinable and yet extremely wonderful content of goodness. If I were to mention a few, let me mention things that are seen as of very feeble value by so many persons: English nursery rhymes, English fairytales, English classical writings &c. And then the words in English such as Thank you, May I?, Sorry, I apologise, Good morning and such. The unfathomable greatness of these words are that they do not have any

direction component (Vector component) attached to them.

Beyond all this, in there was no imperative necessity to wear dresses that would proclaim one's lower class stature, or when entering the presence of 'respected' persons there was no compulsion on the lower class woman to open her upper garments to display her breasts, and there was no compulsion on the lower class man to unfold his folded mundu in the presence of a 'respected' person. In fact, no such vulgar dressing standards were popularised by the native-English folks.

QUOTE from 'Native life in Travancore by REV. Samuel Mateer:

Another serious evil arising out of the idea of caste pollution is that the covering of the bosom with clothing is forbidden, in order to the easy recognition and avoidance of the lower castes by their masters. This rule of going uncovered above the waist as a mark of respect to superiors is carried through all



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grades of society, except the Brahmans. The highest subject uncovers in the presence of the Sovereign, and His Highness also before his god Patmanabhan. This was also the form of salutation even from females to any respectable person.

In fact, all these things, which might be viewed as of silly and low importance, might be enough to bring in great and fascinating changes into a social system, in which each man looks upon another with hatred, competition and envy. The social system will change into a very elegant egalitarian social system, wherein egalitarian social communication brings in social dignity to each and every person.

Note: In all kinds of common academic textbooks, nowadays there is a tendency to associate black slavery with the native-English. Actually this is a great lie. I will speak about that later

37

The Slavery pictures of USA

A retort came in a Whatsapp group about the picture of the Slave family in USA, which I had posted in my last writing:

Coat and suit wearing slaves in those days???

/ അക്കാലത്ത് കോട്ടും സൂട്ടും ഇട്ട

അടിമകളോ?? □ □

Since this writing of mine is being broadcast to many persons, no attempt is made to give a reply or rejoinder to any query or retort with regard to the contents of this writing. The reason for this is paucity of time, and the fact that if I went for replying to queries, the steady focus on the subject would be disturbed.

However, as an isolated incident, I am giving a reply to the above reaction.

The reaction to such kind of pictures is quite the opposite in the US. In many African nations, the school children are being taught that they are the legacy holders of more than



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2000 years of great heritage and traditions. This is being believed as true by the blacks in the US.

In the US, the very mention that cannibalism had been a culinary art and food-eating practise among the people/s of Africa is considered as a very derogatory action and hate speech. This is the way current-day history studies are progressing.

However, the real looks of the slaves brought from Africa are as seen in picture I had posted in the 11th chapter of this writing. I am giving this picture again here. (Picture above). The dress that is worn is a very small bit of clothing meant to cover only the genital areas.

The picture I had given in my last post is this :



യു.എസ്. ഏയിലെ കാപ്‌പിരി അടിമ കുടുംബം.

Family on Smith's Plantation, Beaufort, South Carolina, circa 1862.

I can give some more similar pictures.



Slaves Waiting for Sale - Richmond, Virginia



James Hopkinson's Plantation. Planting sweet



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potatoes. African American men and women hoe and plow the earth while others cut piles of sweet potatoes for planting. One man sits in a horse-drawn cart.



1861: "Slaves for sale, a scene in New Orleans."



Timothy H. O'Sullivan (American - Slaves, J. J. Smith's Plantation, South Carolina



Slaves who had escaped.

Now, I can give another□ picture. This is a scene from the movie ‘Gone with the wind’, which has been declared as the greatest movie in the world.





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The Negro associations and other cultural associations had criticised this movie in that in this movie the black slaves have not been given a personality equal to that of their masters. In fact, actually the slave has a body personality much better than many people in India.

I had thought of writing about the system of slavery later. However, since this theme has come up, I will write something more in my next posts.

After that I will return to the stream of my writing. However, I will mention this much more here itself:

It is quite obvious that the slaves in the US did not get to experience the degrading words, which at the same time are not profanities or expletives, found in the languages of south Asia.

Words equivalent to such words as 'Inhi – ഇഞ്ഞി lowest You, Nee-നീ lowest You,

Avan-അവൻ lowest he/him, Oan-ഓൻ
 lowest he/him, Aval-അവൾ lowest she/her,
 Olu-ഓള lowest she/her, Eda-എടാ
 degrading word of addressing, Edi-എടീ
 degrading word of addressing, Enthada-
 എന്താടാ degrading word of addressing,
 Enthadi-എന്താടീ degrading word of
 addressing, Enthane-എന്താനെ degrading
 word of addressing, Enthale-എന്താളെ
degrading word of addressing, Avattakal-
 അവറ്റകൾ lowest grade They/Them,
 Ittingal-ഐറ്റിങ്ങൾ lowest grade
 They/Them, are some such words.

Though these are not profanities or expletives
 per se, they have the power to despoil and soil
 a human soul, which has some sense of
 dignity, to levels of utter stinking degradation.
 The slaves of the USA never got to experience
 this. This much is very clearly evident from the
 pictures. In fact, it is clear that they escaped
 from these kinds of verbal assaults when they



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arrived in the US.

I intent to speak something more about this in my next post.

38

A state of life more degraded than that of slavery!

When the topic of slavery is mentioned in textbooks, the most prominent and immediate mention is about the slavery of blacks in the southern states of the USA. However, the fact remains that this was actually the most soft and silly level of slavery in the whole world.

In most of the places of the world, slavery was an everyday social event about which not many persons were bothered much about. In almost all the historical books connected to South Asia, the word 'slave' is so ubiquitous, that no one thinks much about it.

I think that England was one of the few places where slavery was not there. However, I am not sure about this. When reading the old-time history of England, and other books about England, there is no hint of the existence of such a population group in England. Not only that, it is after the 2nd World War that outsiders



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started barging into England in such a huge manner.

Beyond that, in an English-speaking ambience, slaves and workers will not suffer much social degradation. For, English language is like that. Very fast, they would become like the others in the society.



Picture: Castes and Tribes of Southern India) by Edgar Thurston

The above-given□ picture is of the Thiyya labour class females (1860s) of Tellicherry. They are not slaves, but merely workers. Even

though there were land-owners and such among the Thiyyas, there were also Thiyya working class also who had become oppressed in the verbal codes.

It can be very easily seen that these females did not get the personality enhancement which had perched upon the Negro slaves of the southern states of USA. This was not due to their half-naked attire. For, even among their just above caste of Nayars also, the dressing standards were not much different. For, when they stood in front of the Brahmin (Nambhuthiri) men, they had to stand with their bosom open, as a sign of 'respect'.

These Thiyya female labourers would be addressed in the pejorative forms of the verbal codes (Inhi - ഇഞ്ഞി lowest You), (Edi - എടി degrading addressing), (Ale - അളെ degrading addressing), (Enthale - എന്താളെ degrading addressing), (Ittingal - ഇട്ടിങ്ങൽ degrading addressing), and by mere 'name' by their own lower castes family members, Thiyya



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social leaders, the just above Nayars (including their children) and others.

The reason for their degradation is constant hammering and thrashing received by them through these verbal codes. The very names were not from the Brahmanical religion. For instance, their names were such as these: Nani, Chirutha, Cheeru, Pirukku &c.

Not only that, if they were to go into the houses of the higher castes, they would have to sit on the floor. They would have to stand in a bowed manner. These all issues were connected to the degradation imposed upon them through the verbal codes.

I am giving a picture (below) of some people of this subcontinent, who were placed forcefully on the lower panes of the social layers. They persons are also statutorily not slaves.



VISIT [this link](#) for more South Asian pictures

A state of slavery is not an enviable situation. However, if one were to experience a social degrading which is far more worse than slavery, then it is a very terrible situation. A hundred times more terrible than the Negro slavery in the USA.

There are certain things that need to be mentioned about this. It would include certain incidences also.



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39

What if there are no word-codes to forcefully place a person in his intrinsic slot

At the same time, what the Negro slaves who had reached the US received were the verbal codes and the dressing standards of the premium type. The mystical aura of English nursery rhymes, English fairytales , English classical writings &c. were on offer for them. Even then, most of them never had any awareness or gratitude for these things, which they received on a silver platter. Instead of that, what they have is terrific hatred, ingratitude and such.

Many years ago, I used to know a big-time Malayali industrialist outside Kerala. At that time, his age would be around 30 years or so. I used to have a very slight acquaintance with one or two supervisors of his factory. They were also Malayalees. In their own social circles, they received the 'Chettan' (elder

brother) respect. Their age would be above 40 years.

One day, I was sitting with the industrialist in his house veranda and talking with him. At that time, one of the Supervisors came there and stood in the front courtyard, facing the young industrialist. The young industrialist did not allow or invite the other man to enter the veranda. Instead of that he made him stand in the lower-level courtyard, while we both sat in the higher level veranda. He gave him a series of instructions, using the word Nee (lowest you). Since I was not used this kind of social atmosphere in which a very clearly elderly person was addressed as Nee, I felt a little uncomfortable.

I mentioned about this to the young industrialist later. This is what he gave as explanation:

If these fellows (evan - lowest he/him) are kept in their position, then there is no problem. If I tell him to enter the house and sit down and such things, then there will be no way to



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control or restrain these fellows. Then they would have complaints, they would have anger, they would lose their ‘respect’ for me, they would start questioning my various deeds, this is not good, that is not good and such things they would say, and I will have to listen to all this. However, if I keep them in the correct position of their innate levels, then there is no problem.

Actually there are more issues connected to this. If the senior-in-age worker gets to interact with the younger-in-age industrialist, the issue of ‘respect’ for age would enter. This is also a big problem. Hierarchy will get reversed. The direction component of the verbal codes might wobble or oscillate.

This is what has happened with regard to the Negro slaves in the US. In pristine-English, there is no word-code to snub down a person to a particular lower demeaned level, as understood in feudal languages.

The people of the northern states of the US could not even bear to think of human beings being kept as 'slave'. Within 75 years of the formation of the nation called United States of America, they went for a big warfare and liberated the Negro slaves. They gave them citizenship in the USA.

Integrating populations, the verbal-codes of whose native languages cannot be understood, into English can be seen as a sort of foolishness. For, no sane nation will give their citizenship to outsiders, unless they are of proven great qualities. Instead, they would be given money, permission and convenience to go back home. At the same time, giving the rights of domicile and citizenship to outsiders would be doing a grave crime on posterity (next generation).

However, if a person is allowed to live in a native-English location, he or she will refuse to go back home, even if he or she were kicked out. That is the truth. .



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There is some more information to be mentioned about ‘Slavery’.

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Things, which cannot be conveyed to English due to lack of appropriate words in English

There are a lot of things that can be mentioned about the traditional slavery of this land. Persons who are interested in this theme can read the recording information on the same from this book (Chaper 29)

However, even in this book there is not even a brief hint of the ladder-like mental and social layer-based slavery that is encoded in language-codes of the location.

As of now, I am not going into those things here. Instead of that, I am going to narrate one historical incident. After that is over, I will go back to the original flow of this writing, to the very location from where it took a detour.

Many of the readers would know about Marthanda Varma, the Travancore king and about the various encounters and fights he had with Ettuveettillpillamaar, a local landlord family. The most critical incident that happened



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in this issue was the coming of the two sons of the previous king (Marthanda Varma's uncle) to meet Marthanda Varma. This incident resulted in the death of these two young men. The actual reason of the provocation that led to the death of these two young men was the highly dangerous verbal codes in the local language. I will be dealing with this issue when I commence the history writing.

Immediately after this incident, Marthanda Varma sent his armed personnel and had the Ettuveettillpillamaar and their family members including the children and women folk, captured. The Potties who had supported the Pillamaar were also arrested. They were all shackled in iron chain and brought before the king who was at Nagarcoil.

These individuals are not ordinary people. They are revered landlords. They are persons who have to be conceded 'respect' in verbal codes. If they are put into chains and placed on the placed on the floor, it is not clear how

the soldiers would be able to ‘respect’ them.

The Potties were exiled. And the Pillamaars were sentenced to death.

However it was their womenfolk, including the young children who were given the most terrible punishment. They were not sentenced to death. Instead, they were sold to the fishermen folks on the coastal areas.

When viewed from English, the horribleness of this punishment will not be visible. For, they are not being killed. They are not been thrashed. They are not being made to bear any other kind of physical pain. The fishermen folk who bought them would not put them in chains.

However, these womenfolk are individuals who are actually of a social stature comparable with that of king MarthandaVarma. They are landlord family members. They are being forcefully placed below populations who were traditionally very below them. They will be placed in a location from where they will have to bear the hammering blows of words such as



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Nee, Edi, Aval, Pennu, mere name etc.

However, this cannot be defined as a punishment or hammering. For, these very words are regularly used by the fishermen folk to their own womenfolk without any insidious aim.

However, the fact is that the enslaved higher social-class women would feel these words as terrible chains that can shackle them terribly; much more powerfully than can an iron chain. However, to explain this issue in English is not possible at all.

For, the words 'Lakshmi, you bring that vessel here' has no code of enslavement or physical hammering in it. However, in Malayalam, the words are 'Edi, Lachimi, Nee aa pathram ingedukku ('എടീ, ലച്മീ, നീ ആ പാത്രം ഇങ്ങെട്ക്').

The hammering is encoded in the verbal codes of Edi and Nee, and the total sense of the

sentence.

Simply imagine the wife of an office menial worker saying the same words to the wife of an IAS officer.

There are no words in English that can capture and convey the Satanism in feudal languages.



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Which is the more acceptable slavery?

It is here that one can ponder on certain things when slavery is compared from a relative framework. There was no slavery in England. However, if these women (ladies) had been given the option to choose between being sold as slaves to English people or to the fishermen folks in their own coastal areas, which option would they choose? This point can be taken up for a very profound scrutiny.

The slaves who move to the English side would wear decent attire; eat food sitting on a chair; speak English; would use the same words their owners use to address and refer to them back to address their owners and to refer to them.

Moreover, they would improve their personal stature by hearing, using and imbibing the sense of such verbal usages as Good morning, Thank you, Please, I beg your pardon, Excuse

me, I am sorry, May I?, Can I? and such other highly refined words, which are not there at all in feudal languages. However, these persons will not become Englishmen or women.

At the same time, the landlord ladies who become the slaves of the Mukkuvar (fishermen folks of Travancore), would get to feel the daily degrading of the pejorative verbal usages of the fishermen and women. At the same time, they would have to give back self-degrading 'respect'. The same persons whom they had earlier addressed as Nee, Eda, Edi, Avan, Aval, Enthada, Enthadi and such other hammering-down pejorative words, would use the same words to address them. They would be called by 'mere name'. This calling by 'mere name' in feudal languages is a terrifying tormenting deed. The feeling is like being caught and pushed down, and pulled apart, when done by a social inferior.

In the case of wearing dresses, all the restrictions statutorily imposed upon the fishermen folks would be placed upon them



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also, by the fishermen. When they use rude words, they would mention them in rough verbal sounds. These enslaved women will have to bear that also.

The children born to them would become part of the fishermen people. They would of the same lower caste. They would not be part of the landlord caste.

Just think of one feudal landlord woman who had to experience this terrifying life-experience. This is a thousand times more terrifying experience that that experienced by a wife of an IAS officer (highest officer cadre in India), who is forced to become a menial servant in a government-office toilet-cleaner's household. It may be remembered that the same kind of repulsive hierarchy that exists between a government official in India and a common man in India, was there in existence in the caste system of yore.

However, the total horror of the above-

mentioned experience will not be understood if pondered upon in English.

The Negros, who are nowadays nicely enjoying life in the US, do not have any information about these things. They have no information about the extremely wonderful life-experience that has been given to them. Actually the black people who are experiencing the best living standard in the world are the blacks of the USA. But then, the blacks with the most content of complaints and protests are these very blacks.

At the same time, the White people from Continental Europe who have relocated to the US also are connected to this very same issue. They do not appreciate the fact that they are also getting to live under the splendid divine shadow of England and English antiquity. Most of the verbal conveniences of England, which they had been watching with unconcealed envy for the last so many centuries, are all available in the US as of now. However, these outsiders who have barged in



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have no great appreciation, admiration and gratitude for all this. For, they are getting all this without paying anything. Free it is in the USA.

.....Now, I am going back to the flow of my writing stream, to the exact point from where I had taken a detour.

42

What is there so divine about English?

I am continuing from Chapter no. 36.....

A very pertinent question might arise: What is there so great about English nursery rhymes, English fairytales, English classical writings &c.? For, all these kinds of stories and contents can be created in other languages also. This is a very natural thought that can come up in the mind.

Even though I am not a scholar in Malayalam, I do know this language with some level of casual profundity. I have even got to feel that the resounding majestic quality that is there in Malayalam is not there in English. For, the social living that is represented by Malayalam is extremely complicated.

An English novel written by a south Indian female received the Booker Prize. The story of this novel is connected to Kottayam (north-east of Trivandrum). This book is quite profound in certain rare occasions, and at the same time



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absolutely bereft of any profundity in most other locations. In fact, it might even be mentioned that it actually skims over the deep locations and moves in a most shallow manner. Yet, the very fact that it received a British prize can point to how much extremely complicated and tough the social living in Malayalam is from an English perspective.

I had felt that this novel was simply a translation of a Malayalam novel into English retaining all the frill elements of Malayalam. That is, the feeling was that it is actually a Malayalam novel written in English. However, the terrific mental trauma and terrors that can arise in Malayalam did not arrive in English. That is the truth. And yet it received the prize!

There is a scene in which the police official is dealing with one of the main female characters in the novel at the police station. She is from a higher stature household in the place. The police official is degrading her in his words. However, the pejorative forms of the verbal

addressing with such words as ‘Nee നീ’ , ‘Edi എടി’ , ‘Enthadi എന്താടി’ , ‘....moleമോളെ’ did not arrive or get registered in the English words.

I think I remember noticing that there is not even a single hint in the novel that there are so much un-mentioned terrors in the native language, which cannot be conveyed into English.

When seen from this perspective, it might even be possible to say that such literary works of comparable ‘majestic’ ‘heaviness’ is not at all there in English. In fact, if most of the literary works in English are translated into other languages, it might even be felt there is not much depth in these works.

The actual truth might be that if most of the common professions and vocations in English, if viewed from Malayalam, are low-class. Who is there who is an IAS ‘officer’? Or an SI (Sub Inspector of Police) or a government clerk, or a government peon? He (Ayaal) is not even a



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doctor or a business manager. ‘Avan’ (lowest he) is just a lorry driver or a coolie man (coolikkaaran)

However, in English, all these ‘great’ and ‘lowly’ people are defined by the same verbal codes of ‘he’, ‘his’, and ‘him’.

The great difference between Malayalam and English is exactly at this location.

43

How a stinking definition is being kept hidden in English

The blacks of the USA are of two types. The first group consists of people who had arrived in the USA as slaves some 200 years back. They received the fabulous content of English social training from there. The second group consists of people who had barged into the USA in recent years from Africa. The individuals in this group have varying kinds of connection with pristine-English. Many of them had only very limited connection with pristine-English systems, till they entered the USA.

An almost similar or same kind of problem does exist between the whites who had come from Continental Europe, and the native-English from England.

Especially the group consisting of French, Germans, Spanish &c. from Continental Europe.

These are populations who traditionally had



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competed and fought with England over the centuries and failed in almost every venture. However, inside the US, these individuals very easily get identified with the native-English. For the difference is not easy to find out. For, in the US, they belong to the Whites, and there are other populations like the Asians, Africans etc. who have non-white skin colour.

However, the fact remains that this group from Continental Europe has terrific contents of differences from the native-English.

Even though the people of Continental Europe will not miss a chance to disparage England, they will like to stay quite close to the English identity only. For, if they disconnect from the English link, then in the case of English heritage, they will come quite near to the earlier-mentioned Blacks and Asians.

The main issue here, which is not known to the native-English folks, is that individuals are not of the same human stature in feudal

languages.

In feudal languages, the individual who is defined as 'Avan' (lowest he/him) is quite different from an individual who has been defined as 'Adheham' (highest he/him).

The common words, sarcastic words, eulogising words, personal friendship and companionship, the viewing by their eyes, boisterous laughter, what they think in their minds, and such other things of these two different individuals, do create totally opposite effects in other persons, in feudal languages.

If these two groups of persons (Avan and Adheham) enter into an English social system and simply makes a query about another individual, 'Where is he now? Or Where is she now?', the social and mental effect induced in the social system would be two entirely different effects.

Let us suppose that two persons, that is, one with high social stature and the other with low social stature, process this question as 'Where



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is Avan (lowest he) now? Or Where is Aval (lowest she) now?

The first person is an IAS officer (highest-grade government officers in India). The second person is a lorry-loading worker. They are asking about another IAS officer.

The query of the first person represents a very specific type of human equality. However, the same words by the second person are literally degrading and pasting dirt on the third individual.

However, this social degrading and pasting of dirt has been enclosed within the wrappings of English language codes. But then, the stinking item is still there, inside the packing.

This is the social scene that is slowly getting empowered inside English nations. The native-English are being converted into stinking items, and they have no way to understand their own uneasiness that sets in.

44

The others who use English

From a writer's perspective, I have a little bit of knowledge in the antique Puranas (epics), and legends of this subcontinent, and also in various Christian as well as Islamic tales. Beyond that, in such subjects as Science, Mathematics, History, Political Science and such else also, I do have varying levels of awareness.

However, what I would like to place on record here is my confirmed conviction that pristine-English traditions, literary works, social communication systems, family relationships, individual freedoms, &c. do have a very profound difference from all the above-mentioned items. I stress that I do have certain fundamental insights to mention that much with an unwavering sense of certitude.

Beyond that I do feel that if a pristine-English enwrapping aura is induced upon the aforementioned items, a very powerful level of



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quality-enhancement would come upon all of them.

There is one more item that needs to be told.

In this introductory writing, a lot of mention has been made about English, the language. There are certain things that need be to be disclosed about English, the language, and the culture it does represent.

English is the local language of England, which is a location inside a relatively small island called Great Britain. Great Britain is totally outside Continental Europe. Traditionally, Britain has three other major languages. Irish language of the Irish people, Gaelic language of the Scottish people, and Welsh of the people of Wales. All these three languages are Celtic languages.

I do have a gut feeling that all these three language do have feudal features. I cannot mention here as to why this intuitive feeling has arrived in me.

The social stamina and the social excellence, which pristine-English does bring in, is of the astronomical level. Even though relatively bigger nations of Continental Europe, such as Spain, France, Germany &c. have tried many times over the centuries to subdue the comparatively smaller Britain (an island), all these attempts invariably have ended up in failure. Not only locally, but all over the world, this is what has happened. The reason for this peerless historical record is that the pristine and unadulterated quality of English was maintained over the years.

However, as of now, various peoples in various locations all over the globe are engaged in learning English. Beyond all that, a lot of persons who have no basic skills in English are entering into the USA and 'speaking English' from there. All of these persons are twisting and squeezing the innate high-quality fabric of English, to make it sync with their own insidious social conventions and inhibitions, and thus desecrate the pristine-quality of



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traditional English.

In India itself, the persons who use English can broadly be divided into two different groups. The first one is the group of persons who use English, taking extra care to see that they do not bring in any kind of quality-depreciation into the social communication codes of pristine-England. They take care to see that the language is used in a manner that corresponds exactly with the way this language was used in traditional English systems.

Of this group, most (not all) of the individuals have profound connections to the interiors of Classical English literature. Almost all the individuals in this group have a striking affinity for traditional England. This group is comparatively small.

As to the second group, the individuals therein view English as a showpiece for social status, a pathway for social prominence and as a tool that can be used in their own work area. Some

(not all) of these persons have learned English through their vernacular languages, and later built-up a proficiency in English. These persons do not have any kind of loyalty or commitment for English at all. Whatever bad happens to this language, they are not bothered at all. Many of these persons have understood that English is a convenient means to mention all the verbal profanities located in their own native languages, in a most casual manner.

However, in pristine-English all these kinds of verbal usages had been some kind of ‘haram’ items.

The first group views pristine-England in a manner similar to how the Islamic people view Mecca. That is, pristine-England is the Mecca of English.

However, for the second group of people, England is location which they can mention with derogative words, and also a convenient place to barge in to do all their mischievous



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and dirty deeds.

As of now, England has changed for the worse.

45

The real mentality of 'social reformers' inside feudal language social systems

This introductory part of writing is reaching near to its end. I can get to feel the urges of many thoughts connected to feudal languages desperately trying to find a place inside this introduction. However, if I am to allow all of them to enter into this location, this introduction will go forward endlessly.

I will be trying next to describe how the spiritual and religious movements handled feudal languages. After that, this introduction chapter will be reaching its end.

The very concept of improving the people stands in the location of a typical kind of fraud and swindle in feudal languages. In feudal languages, when anyone aims to improve others, it is always better to remain a bit detached from or distant from or higher than those who are being improved.

If this is not done, the persons who improve



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from their lowly levels would overtake those who have helped them up. Beyond that, they would take-over the locations of those who had helped them come up. They would then use their own degrading verbal and other social codes upon them to crush them down.

Because this information is quite clearly known to feudal-language speakers, they would set upon improving others only after first assuring and firmly setting up their own 'respect' and the subservience of those who are going to be improved. Only after this has been very clearly encoded would they move forward to 'improve' the lower-classes.

For instance, words like Ji, Chettan, Bhai, Swami (before and after the name), Swamigal, Guru (before and after the name), Achhan, Ekka, Annan, Mash, Saar, Maadam, Amma, Mathaavu, Devi, Thirumeni, Mahathma (before the name) &c. would be very forcefully impressed into the minds of the common persons. These are all very powerful words of

social 'respect', which would insist automated servility from the others.

At the same time, those whom they improve would always remain 'Nee', 'Thoo', 'Avan', 'Aval', 'Mon', 'Molu', 'Kutti', mere name etc. for the 'respected' persons. This would be very clearly set-up first.

The social relationship code of 'I am the divine, you (lowest You) are the servile', would remain enforced in this relationship.

Speaking in a general manner, it might be mentioned that native-Englishmen who went forth on the pathway of improving others in the subcontinent were not aware of this very urgent social requirement.

However, during the English colonial days in the subcontinent, the native-subordinates of these Englishmen would make sure that the requisite respect is assured from the local lowly-persons.

For instance, these people would insist that the local-lower class persons need to mention the



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names of the native-English persons in Hindi, suffixing them with words of 'respect' like 'Saab', 'Memsaab' etc. For, in the feudal languages, this is very much necessary.

In Malayalam, I think that words like 'Saayip', 'Madaamma', 'Madaammakutty' etc. were used. I am not sure as to what were the words used in Malabari. Maybe in both Malabari as well as in Malayalam, the same words may have been used. It might be revealing to know what were the usages used in Tamil.

Not only that, the native-Englishmen used to create exclusive areas where feudal-languages speakers were refused entry. In these locations, their innate native-land communication culture could be retained.

For example, there would be clubs, beaches and such other places only for them. However, due to some lack of clear understanding of what they were really trying to keep away from, they had to share these locations with other

white-skinned persons.

Due to this, these locations have become stark examples of 'white-racism'. For, I think that many Continental European languages do have feudal-language code. However, these persons would love to stand close to native-Englishmen, when in the presence of others.

However, if one were to think deeply, one might not need to find anything wrong in exclusive locations.

In this subcontinent itself, there are many castes, professionals, social superiors, government 'officers', and such other persons who have exclusive clubs, and many other such places, where membership is given only after discriminating others variously, who are sorted out into groups, and very selective persons are granted membership.

No other person would have much desire to barge into such places. For, if they enter without due welcome, they would have to hear the degrading words (നീ, അവൻ, അവൾ)



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of addressing and referring by the lowly-level staff members there.

However, if one barges into locations run by native-Englishmen, the racism, and apartheid they might exhibit would not quench the desire to go inside. Instead, the desire would only increase.

However, if anyone were to enter into a similar location run by feudal-language speakers, the lowly-level staff members like the security man or cleaning person coming and addressing the entering individual with a Nee or Thoo would inspire that individual to run off from that location. Not only that, there would be the added mental trauma of not knowing if any other person had heard these words.

Even if there are hundreds of beaches available for swimming, one would forget all of them, and have mental tension of the few beaches kept apart for themselves by the Englishmen. This would be mentioned

everywhere. At the same time, there is another location of much more discrimination. That is, locations where only the rich are allowed. The persons with less money cannot enter in there. About this, not many persons are bothered.

In the earlier days, in Brahmin temples, non-Brahmins were not allowed inside.

However, the fact remains that the other populations did really have their own Devis / Devans &c. and places of worship of their own. Even then, they were distressed that they were not allowed into Brahmanical places of worship. The real reason for such insidious mental pains would be that they were incapable of inserting great quality into their own places of worship.

Even this mental incapacity might be due to the lowliness inserted by the lower word-codes in feudal languages.



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The unmentioned benefits of a connection with Bilathi (England)

The state of being a 'mere name' is a very dangerous situation. For example, just behind the name 'Balan', there should be suffixes such as Ettan, Ammavan, Saar, Mash &c. Otherwise the 'respect' and social stature of this person would tumble down into the gutters, inside the minds of the common persons.

The possibility that this man would go rolling down into the thundering depths where terrible verbal usages such as Avan, Nee, Eda, enthada etc. are running amok, is very great.

The very fact that native-Englishmen have no information about this very powerfully required verbal shield is a pointer to the utter foolishness of their gullible minds.

Now, I am going to take up the issue of how religious movements and spiritual leaders of the subcontinent dealt with feudal language

issues.

To gather some kind of majestic grandeur and power, it is good to have an attire and place of residence which has a regal demeanour.

During the days of the English colonial rule in the subcontinent, many of the persons who aspired for spiritual leadership would establish the information that they had lived in England, in the minds of the common people.

(Even if they had lived only in Continental Europe, the idea that they had lived in England would be promoted inside the subcontinent. Most of the people in the subcontinent did not know that England was as different from Continental Europe as is an Elephant from a goat.)

If they have the fame that they had gone to the US, that would also be a similar situation.

Many of these spiritual leaders would go to England or America (USA), and get some white-skinned female connected to their programme.



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This information also would be inserted along with their name, in a supposedly inadvertent manner, into the public mind.

Even though most of these connections would be of a very brief and formal kind, these connections would be promoted into the public minds in the subcontinent, through slick photographic stills and audio-clips.

Some of these aspirants for spiritual leadership would publish their own newspapers and magazines, and spread the information into the public minds, of their profound connections to the heights and to England.

Even though many persons had gone for doing work in Ceylon (Sri Lanka), Burma, other Asian nations, African locations &c., they did not get the same kind of majestic opportunity as those who had gone to England.

From this subcontinent, only the feudal rich persons were able to go to English nations, Continental European nations and to the USA

(another English nation), and acquire the same kind of regal grandeur.

What has to be remembered here is that way-back in 1917, the value of a single British-Indian currency note was 5 USD to 7USD.

If one were to calculate on this path, a 100 rupee British-Indian note of that time would be around 47000 rupees of current-day India. 700 dollars have that much value now. So, when the feudal rich from this land went to England, they would become very rich persons there.

The rich person from this subcontinent who had lived in England is a person who has the mental capability to address the British-Indian officials by their name with a Mr. or Mrs. prefixed to their names. This very factor would induce a feeling in the native-of-the-subcontinent man that he should concede 'respect' to him. The words of the person who is 'respected' has divine value. The words of the person who is not 'respected' would have no divine value.



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I think that only person who can be mentioned as totally different from the above-mentioned persons would be Raja Ram Mohan Roy.

He went rushing to England to see that a most heinous social terror is brought to a halt: Sati.

He went there to inform the British Parliament that in the subcontinent, there was another public opinion also in force, which was against the arguments of the team which had arrived in England to demand that the burning-up of women alive should not be brought to a halt.

On hearing his arguments, the British Parliament gave summary orders to the English East India Company to immediately crush this terrible social custom.

Till that time, the Company had taken a policy that they would not interfere into the traditional social customs and rituals of the subcontinent.

47

Verbal usages connected to Almighty God!

In feudal languages, generally God is seen commonly addressed with a Nee (lower-most or most intimate form of You). It may be safely assumed that God does not have any complaints about this. For, I feel that such words would not have any effect on God. If the Ocean is thrashed with a whip, would the Ocean feel anything?

At the same time, I have seen the word 'Angu' (something like Thou / Thy / Thine) also being used upon God. However, I do not have much information about these things. I have not seen Muthappan Vellattam being addressed with a 'Nee' by any of the worshippers. I have no information as to whether such a verbal practise is in existence.

When God is being referred to in English as He, Him etc. the 'h' in these words is used in the Capitalised form when written. I have no information as to from where this verbal



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influence came into English.

I understand that Brahmin (Hindu religious) Gods are addressed with a 'Nee' when the Brahmin worshipper is praying. Actually, this 'Nee' usage is similar to the way one addresses one's most intimate friend or companion. It might symbolise mental intimacy, and passionate love and affection. However, when these kinds of verbal usages are used in romantic associations among human beings, direction components might insert certain restrains.

Since Sanskrit is very powerfully feudal in its verbal codes, I get to feel that the Guru-Shiksha relationship developed by the Hindu spiritual leaders and other divine personages was totally in sync and accordance with these feudal codes.

The word 'Shri' is seen used as a suffix to the names of the deities and other divine beings on many occasions.

Since the Christian religion is actually a Western Asian religion, I do have a hunch that it also would be bearing the profound influence of these feudal languages. I think that the original text of the Holy Bible (Old Testament) was written in Hebrew. Or could it have been in Aramaic?

I think that the Old Testament (Bible) has some profound connections with the religious beliefs of the Jews. I have no information as to whether the traditional language of the Jew, that is Hebrew, has feudal features or planar verbal-code features. However, it might be true that their language codes did influence their historical experiences.

If one has to make a profound study about the historical experiences of the Jews, it is my confirmed conviction that a study of the verbal codes of their traditional language should be done. Before the Jews barged in and occupied Palestine, to create the new nation of Israel, the people who disliked and hated the Jews the most, were the people of Europe. I have no



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information on why this was so. However, if one were to check the Jewish language codes, the reason for this enmity might be very starkly visible.

In my childhood, I have had the chance to experience the quaint ambience of English Christianity in a small way. This was through the proximity to Anglo-Indian Christians, who were quite accomplished in pristine-English ways and manners. However, this population group seems to have totally vanished from India.

Christians are there in many parts of the world. I have no information as to whether there are English Christians anywhere in the world other than in native-English nations. From my personal experience, I do have the conviction that there are very little common items between pristine-English Christianity and feudal-language Christianity. In fact, one might be the exact antonym of the other.

In Malayalam, Jesus is seen mentioned in spiritual venues as ‘Avan’ (lowest He/Him). However, if this very same word is used in common conversation, I think it would look quite odd and irregular, more or less amounting to insolent disrespect for Jesus. In prayers to Jesus Christ, ‘Nee’ is the word used for You.

However, if the word ‘Ningal’ (middle-level You) is used, it would look quite a strange way to address Jesus or God. However, the word ‘Angu’ might be okay, I think.



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Feudal languages and Islam

It is seen that the Holy Qur'an of the Islamic people is in Arabic. I have been informed that Arabic has comparatively very little amount of feudal (big man – small man hierarchy) content in it. However, it is historically seen that the Arabian peoples did have various kinds of social errors. This is seen when the life history of Prophet Muhammad is perused.

What the error is, in the social communication codes of Arabic is not known. However, if the verbal codes are inspected, the errors, if any, might be identifiable. However, the influence of the feudal language speakers who abound all around the Arabians might have influenced Spoken-Arabic in an adverse manner. The feudal content in them might get reflected in Spoken-Arabic. To accommodate the various kinds of social ups and downs in them, adequate changes might have entered into the

language-codes of Arabic.

This is happening in English also, as of now.

The life history of Prophet Muhammad, which had been written by a Malayali writer in English, was edited and re-paraphrased by me, many years ago. It was then that I could get to know more about the Prophet.

It was a very curious enlightenment that entered my mind that the Prophet was totally against all kinds of feudal hierarchies. It was a very wonderful and surprising bit of information; totally unexpected.

It was seen that the Prophet did give a very powerful caution that when he entered into any social scene, no one should get up from their seated position in a pose of obsequious deference and servitude. This attitude is totally in sync with the verbal codes of pristine-English. I have not come across any other personage who has made such a powerful and categorical decree that stood in total concurrence with the egalitarian verbal codes



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of pristine-English.

It is not known whether even the direct disciples of the Prophet could follow and practise this decree in their own life and way of life. For example, I have no information whether Abu Bakr Siddique could make his own followers to act as per this tenet.

I feel that Islamic religion was aware of the existence of feudal verbal codes. I understand that there is a spiritual diktat that the name of the Prophet, that is 'Muhammad', should not be mentioned in a standalone / detached manner. I have no definite information on what was the powerful information that had stood behind this decree. Moreover, there is no information as to whether this was done due to the information on feudal language verbal code. Beyond all this, it is not known to me as to where this directive is found; in the Qur'an or in the Hadith?

However, it is very evidently seen that when

Islam spread into the South Asian subcontinent, this religion did try at least at a minor level to defend itself against the onslaught of the feudal language verbal codes. I feel that the stand taken by Islam in this regard was totally opposite to the stand taken by the Christian religion. I think that the Christian religion moved downwards in the verbal codes to the levels of intimacy as seen in such words as 'Nee', 'Avan' etc. for use in sacramental usages.

I get to feel that Islamic religion tried to keep its spiritual personages detached from the clasping hold of these negative verbal codes. In fact, it did take a very adamant stand in not allowing such verbal codes to gnaw at certain of its religious dignitaries.

I think that the word 'Adheham' (highest level of He/Him) is used in Malayalam when referring to the Prophet. I have no information on what word is used for addressing (You) the Prophet in Malayalam. However, I get to understand that the Prophet is not requested to



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take up any mediation in any prayer to the God. However, in the case of Jesus Christ, it is not so.

I remember seeing the usage Nabi Thirumeni in some poster writing, somewhere. It is not known whether this ‘Thirumeni’ usage for the Prophet is acceptable to the fundamental concepts of pristine-Islam. For, I think that this was not an attitude taken up by the Prophet himself.

I am told that among the Sunni Islam sect, there is a statute that the words ‘Nee’/ ‘Inhi’ (നീ/ ഇഞ്ഞി) should not be used upon the Thangal (തണ്ടൾ) people, including their children. I am not sure if this issue is there in Arabic. However, I do feel that this decree was created when it was felt that there was need to protect at least the spiritually acclaimed-and-acknowledged persons from the hideous carnivorous cravings of the local feudal language words. However, I need to place on

record that I do not have much information on any of these things.

Only very good opinion can be mentioned about Prophet Muhammad. It is seen that he was a person who could exhibit extreme levels of mental control and quietude even when he was in the midst of overwhelming cataclysmic events. Moreover, it is seen that he was an individual with an extreme level of compassion for our fellow living beings. Beyond all this, it is seen that he did extend forgiveness even to those who had acted with extreme hostility to him in his days of destitution.

In spite of all this, as of now, Islam has become a synonym for the exact opposite of righteousness in many locations in the world. It might be true that many individuals might hold the responsibility for this outcome. To a limited extent, the native language culture of the various Islamic populations might have a share in this. For, even the most simple verbal caution given by the Prophet that no one should get up from their seated position to



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convey any kind of servile 'respect', is not practicable or doable in feudal languages.

The source location of most of the furious hatred and antipathies, be it personal, social or religious, can be found in the verbal codes of the local languages. I feel that, if one were seek out the source of these antipathies and hatred in the holy scriptures of the various religions, one would not find any of the real provocations there. It is language codes that have given the real provocation for most of the terrible communal clashes and hatred in this subcontinent. It is my feeling that it is this that had given the provocation for the terrible communal clashes that took place in South Malabar (Mappilla Lahala) (starting from 1832 – Ref: Malabar Manual)

There are some other things also that needs to be mentioned. I will do it at another location.

In most of the spiritual cultures, there is an understated theme that the God would bring

about a single language for the whole world. However, one needs to wait and see as to whether that language would be one with feudal language codes or with planar language codes.



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Great egalitarian philosophies go awry when facing feudal languages

I am giving here one narration which might be able to illustrate the crucial difference that exists between the Islam exemplified by Prophet Muhammad and the Islam as experienced in feudal languages.

This story was told to me by a Muslim individual itself. He narrated this story with a very visible feeling of adoration for the main character in this story.

Kuttiadi was a very small village, around 85 kms from Calicut town. I think the time-period of the story was around the 1960s. As of now, the distance between Calicut and Kuttiadi is only around 50kms.

There was a feudal landlord near to Kuttiadi. This man's name was suffixed with the feudal word of honour 'Sahib'. I do not know as to what this title is supposed to represent.

He was the owner of landed properties from which all-round the year, there would be continual plucking of coconuts. The common man of the area could visualise the complete powers of a local sovereign king in him. I would like to add here as an insertion that this individual's excessive amount of wealth did not in any manner lead to the enhancement of the living-standards or personality features of the common man living around the place. However, this is the standard feature of this subcontinent.

At that time, Kuttiadi angadi (commercial street) was a small place with a few small shops, surrounded by a big paddy field.

One day, this 'Sahib' came to the angadi. All the persons sitting in the various small shops got up from their seated position in a pose of feudal servitude. However, in one shop, there was a Muslim person, who had newly come from another place, sitting. This person did not get up. I think this individual's attitude was in total concurrence with the tenets of



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elementary-Islam. There is no requirement to exhibit any kind of servitude or servility to another individual. For, both of them were Islam.

Exhibition of obsequious servitude and ‘respect’ is the most powerful symbol in a feudal language social system. This will be expected. It will be given and conceded. In the very few occasions where it is denied or not conceded, it will be very carefully recorded in the mind by the person who has expected the ‘respect’.

In a single momentary glance, the ‘Sahib’ noticed the person who had not extended the expected obeisance. He walked straight to that man and started a small-time conversation with him.

The people were stunned. This individual was conversing with the most powerful person in the locality with no visible pose of deferential respect!

Within days, more shocking developments. This individual was seen travelling with the 'Sahib' in his car. He is seen visiting the Sahib's house. And dining with him!!!

After that, more terrific news. He had joined with the Sahib in a business partnership. Timber business at Kallayi (near Calicut). The Sahib had invested a huge amount of money. This man had invested his everything. This man now started exhibiting the facial and mental demeanour of a local lord.

Then came a news that was more or less explosive. In the torrential rainwater that came gushing from the mountains, the complete set of Timber had floated away. What the Sahib lost was a more or less a very minuscule part of his total wealth. However, the other man lost everything that he had, in the rapids.

The person who had narrated this story concluded the tale with these words: 'In the days afterwards, when the Sahib comes to the angadi, the person who gets up first would be



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this man. He had converted completely into a servant and dependent of the 'Sahib'.

What has to be mentioned here is that in a feudal language location where 'respect' and feudal subordination are expected, but not conceded, high-grade venom will diffuse into the human mind. This is due to the working of the feudal language verbal codes.

No religion or philosophy that does propose egalitarianism can control or block the powers of these verbal codes. Vedantic expositions, dissertations on ethical moral principles, socialistic political philosophies and much else, will all turn totally meaningless, dreary and uninspiring, when made to stand face-to-face with feudal language codes.

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Those who strive to find solutions through shortcuts!

The introduction that has been written before commencing the writing on the Impressionistic History of South Asia is being concluded. In this introduction, the characteristic features of the feudal languages which are enwrapping upon and holding tightly on to the Subcontinent has been described in great detail.

If a query does arise in the mind as to why so much significance is being given to such an insignificant item as language, when the total aim is only to write only an impressionistic history, the answer can be given that not only history but many other things also would need to be understood and interpreted through language codes.

In such varied subjects as economics, sociology, psychology, political science, marital life, working environment, field of education, public administration, police behaviour, social



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engineering, and many other similar subjects, very clear knowledge on these verbal codes would lend very powerful and very precise information. For, the reality is not as seen in English. Individuals as well as all other connected things, would be influenced as per the encoding inside the language codes.

However, there is one more thing that might need to be mentioned about this theme. Language codes do have very intimate links with the 'Codes of reality', which do design the phenomenon of life, physical reality and such other things. I will try to mention more about this later, if possible.

Along with this, it might be possible to explain the machinery that works behind the scenes in Homoeopathy, to give effective medical treatment.

In India, various kinds of statutory laws and rules are being framed and promulgated without the least bit of information on language

codes. Many persons take upon themselves the authority to do such things on the strength of some insipid educational degree.

During the English-rule time in British-India, (not in the various independent kingdoms that was here), the social behaviour pattern and social interest of the varying populations here was taken into account, and all kinds of powerful laws were enforced upon the nation in a very careful manner with very great precision focusing on the exact population group that needs the new laws, and in a very gradual manner. However, as of now, without any profound care, statutory laws which can induce very powerful and wide-spread consternation and dislocation are being imposed without the least bit of concern.

Even the aspiration for a uniform Civil Code encompassing everyone is fraught with acute dangers. The truth behind such aspirations is that no due concern is being given to population groups which experience varying kinds of mental and social experiences. That is



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the reality here. Most statutory law-making in this nation, as of now, would be a sort of short-cut solution by means of creating a panacea that would affect everything and everyone.

People as well as individuals do get varying experiences with regard to education, child-marriage, right of youngsters to work, family relationship, labour relationship &c. I feel that before imposing a single law to encompass everyone, it would be good to gather information on the various kinds of problems each of these different individuals face.

51

About this writing

If I were to write giving the full details of how feudal languages can influence and effect each and every part and item of human life, along with giving suitable illustrations to validate the contentions, this writing would become a huge book, much bigger than the Mahabharatha.

There is much more to mention about language codes. If I do get the suitable opportunity, I would be doing that later.

The introduction to this history-writing is reaching its sweet finale. I am intending to commence the next chapter. I am going into a pause, to ponder on where to place my next step.

Now, I have to mention about the words that have been written so far. This is being published as a book of page size 7" X 10". This book would be available as printed version as well as AmazonKindle version.



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The print and the digital version of this book would contain almost the same words that have been broadcast as regularly via Whatsapp. However, the profanities, expletives and other vulgar usages that had been hinted at in the broadcast, would be mentioned in their full and correct version in the book versions.

This is being done so, just to maintain the historical precision and candidness.

I have had an experience that can be said to have some connection to this contention.

A few years back, I commenced writing on the Bharani festival at Kodungalur Bhagavathi Temple. I found that none of the profane utterances that had been used in the temple centuries back were available for study or reference. There were no dependable records in this regard. What were available were only those which had arrived in use in the last 100 years or so. I could not ascertain for sure as to

in which language had this festival being conducted in the ancient and historical periods.

The profanities and other vulgar words used by the Malayalam and Malabari speakers lie entwined with their social history.

For instance, in Travancore, way-back in 1800s, street-fights took place between the Sudras (Nairs) and the lower-castes. The precise reason that provoked this confrontation was that due to the influence of the Christian Missionaries who had come from England, many lower-caste populations improved much intellectually and socially. They tried to wear costumes which were way beyond what was allowed for them.

Thus, the lower-caste individuals who dressed in garments, which were not allowed to them, and the Sudras fought it out on the streets.

However, to really understand the real quality and terror associated with these confrontations, one should know what were the abusive words and profanities which were



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mutually used.

There is one very illustrative example which one can mention in this regard. Around 1946, in the local areas around the small-time villages of Punnapra and Vayalar, near Alleppy, the lower-castes and the Travancore kingdom police had a verbal confrontation. One police inspector of the Travancore kingdom went for meeting with the lower-caste leaders. However, he was beaten to death by the lower-castes. The way the social system brought about this incident can be traced back to the revolutionary changes which the members of the London Missionary Society had created in the social system.

However, when the events leading to this confrontation was made into a Malayalam film by name 'Punnapra-Vayalar', everything looked quite different. When the lovely actors represented the lower-caste revolutionaries, the revolting populations looked quite soft and effeminate. However, the real looks and

cultural standards of the social system would be quite different.

It would not be the greenish adornment of the blooming Springtime fields ('വസന്തപുഷ്പാഭരണം ചാർത്തിയ വയലേലകളിൽ) that would have provoked and inspired the fierce fights; rather what would inflame the hatred would be the rude, rough and wicked profane words and usages. PUNNAPRA VAYALAR□





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The whispery hue of an English social ambience inside British-Malabar

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- 47. The native languages of this peninsula are very rude
- 48. From the memory of an IP officer
- 49. It was two different aptitudes which were experienced and internalised
- 50. The teachers are on the golden towers and the students are on the stinking floors



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1

The multifarious themes which might come up inside these writings

I have not reached anywhere near to the various things that had spurred me to embark on these writings. The writing has to be continued.

What I am aiming to deal with are subjects which have been dealt with by experts. Do I have the right to take up these things for pondering?

I remember the query posed by a person who had taken possession of a post graduate degree in English, some more than 17 years back. He read a small bit of my writings and asked me thus: 'Who are you to write about all these things?'

This is an issue that will be felt throughout the length and breadth of this writing. What has been asked is about my education qualifications with regard to the subjects I was

dealing with.

It is difficult to mention anything powerful. For, if I were to admit frankly, I do not have any qualification to do this.

Even though the subject matter that I am going to write about is history, in connection to this, a lot of other subjects studied by experts might be mentioned, or hinted at or even taken up for deeper discussion.

I feel that such subjects as Science, Linguistics, Social Science, Political Science, Education, Anthropology, Ethnographic studies, Psychology, Anatomy, Parapsychology, Theology, Epics, Blackmagic/Witchcraft &c. and also such things as the History of South Asia, English Colonialism, British-India, World History and the history of the subcontinent and such other things might come up for mentioning, or referring or discussion in a minor manner or even at a very larger scale in this writing.

Apart from all this, English literature, History of



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England and such other connected things also might get mentioned.

Above all this, my own contentions connected to the software codes of reality, life and languages might also get mentioned.

In connection to the above, I might take up for discussion my own ideas about the machinery that works behind Homoeopathy.

Of the above mentioned varied themes, at least a few of them might get seriously discussed.

I have to admit here that I do not have any formal educational qualification in any other above mentioned subjects. From this confession, the reader can very well make an evaluation about the quality of these writings. To be frank, it must be said that I do not even know what the official or formal or academic contents of some of the above mentioned subjects are.

However, as a saving grace, it must be

mentioned that in most of the afore-mentioned subjects, I would not be dealing with them as per the accepted official or academic form. Due to this reason, technical words and terminology which are the hallmark of academic expertise would be found very rarely in these writings.

Apart from the subjects which are connected to formal academic education, some other personal information might also find some space inside these writings.

Moreover, Indian officialdom, various kinds of official rules and regulations and their practical side, the working systems of the various governmental organisations, also would be taken up for scrutiny.



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2

The inspired mentality

It is true that each person is different from others and unique. Each person's life experiences are different that of others. It is felt that it would be good if each person's life experiences are in tune with his or her field of work activity.

I cannot say for sure if my own life experiences are what have paved the way for the contents of my writings. For, I think I did feel that there was some kind of error in the local language, from the very dawn of my childhood. However it might be true that the varied life experiences that I have had, what I had observed in life, what I had seen or heard, and such other things have brought in enrichment into the contents.

But then, I do feel that my difficulty in accepting the veracity of the official version history in its various locations might have been due to

certain totally different circumstances that I have had in my life. In my life, there had been certain circumstances which were not commonly experienced by others.

However, it is quite sure that there would be many persons who would have had out of the ordinary life experiences. However, each of those individuals would be placing their intellectual and ideological interest and focus on what they are absorbed in. In those areas, they would be making very many solid observations.

In my case, my intellectual passions were connected to the working of language codes, and how it does affect or influence human life in its manifold locations. This interest has led to the tumbling down of many pre-indoctrinated official beliefs inside mind, at least in a minor manner.

Here I do not have any aim to write an autobiography. Even without much effort at checking, I am aware that there is nothing



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great about my life. Beyond that, I am not a human divinity (Mahatma) or a saint.

Moreover, I do not think that only human divinities and saints should make profound observations. Beyond that, I do not think that just because a person makes profound observations does make him or her, a great personage.

I have seen many persons who were capable of making deep observations on social themes. However, none of them did strike me as great individuals.

Not only that, I do not feel that only great human beings and saints should make profound observations or that only they do have the capacity to do that.

Way beyond all that, it must be mentioned that the pathway of my writings is much beyond the bounds of what great personages and Saints can write about.

3

Just an ark!

I will be forced to place on record the varied things which I had seen, heard and experienced in my life. I feel that in none of these items, there would be any item which might be self-eulogising.

Instead of that, my location would simply be that of a cargo-ship that has to bear and bring forth the many varied common information, from a time-period that has become erased into oblivion, into the present times.

If not that, I might merely be a machinery system that connects my eyes, ears, mind, other sensory organs, computer, fingers, a capacity to stream out my thoughts as a sort of gushing stream, and a skill to type fast on a computer keyboard, to each other in perfect alignment to dig out a tunnel in the mysterious medium called time, to transport all these information from the bygone years to the present day times.



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I do face a slight difficulty in deciding to which location in my life to go first. I think I can go to the middle of my life and go back and forth from that point.

One of the decisions I had taken in my life might seem quite risky and dangerous by many persons from the subcontinent. That terrific decision was simply this: As much as possible avoid becoming an Indian government employee.

It might not be fully correct to assert that I did not try for a government job at all. However, this policy has remained as an enduring policy throughout my life. This is one thing about which I feel a lot of gratification.

Same as the above-mentioned policy decision, I have taken a lot of many other similar terrible foolishness-filled policies in my life. However, it is these seemingly stupid decisions in my life that have taken to me to a lot of varied life-experiences of the most exotic kind.

I have been stuck in many locations in this nation. Only very rarely have I worked for any other organisation or worked under anyone. Till around 2002, I have been engaged continuously, one after another, in various kinds of small and big business enterprises.

I could say that if I were to count the number of commercial activities I have been involved in on my fingers, counting twice on both hands would not be enough. However I must admit that not one of them reached success. When I look backward I do get the feeling that it was a great luck and blessing that none of them succeeded. For, if one of the businesses had succeeded, I would have become one among the immense number of businessmen in this nation, bearing and sharing their mentality. I do not find that a very attractive proposition.

It the conveniences that these failures have arranged that has enabled me to write more than 30 books. My life experiences have stood as a great repository of fabulous thought-content resources for the different kinds of



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observations and experimentations I had done.

As I moved back and forth across the various locations in the subcontinent, engaged in various kinds of commercial activities, I did get the chance to see and observe various kinds of businesses, and eking-out of livelihoods, at very close quarters.

4

Useless sterile knowledge hammered into the head!

When most of those who had studied with me had joined the government employment, and I continued to live in a most nonchalant manner, without connecting to any specific organisation, many of the things that I had sensed in my mind for a long time in the form of slender hints, I started experiencing directly.

The first thing that became very evident was that in this nation only the section of population, who had many of the rights and rights to dignity as being citizens of the nation, were the government employee.

The second item was that the common man or the ordinary citizen gave no value to another common man or ordinary citizen. What they gave value for was the government employee.

Beyond all this, if at any time a confrontation happens between a government employee and a common man and the common man is



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beaten down, the other common people would only stand aside and enjoy the spectacle. For in the feudal language codes, the mood that grips them would be that “‘Avan’ (lowest grade he/him) deserves it.”

I know that there is nothing new in the above-mentioned observations.

However, during my passage through in immensity of commercial activities, I have had the opportunity to see and observe many kinds of workmanships, businesses and skills, directly and in close proximity.

Inside each one of them itself, I did happen to observe at quite close quarters, various kinds of working procedures, competences, enterprises, and dealings.

For instance, leather. In this business world, there were such different aspects such as Hide (animal skin) collection, processing, tanning, hides of different types of animals, different types of leather products, different kinds of

machinery, different kinds of work skills, different kinds of marketing protocols, competition in the market, the various strategies and cunningness planned to overcome competition, the markets in different global locations, demand &c.

For a very brief period in my life, I had some level of connection with this world. I have tried to make moves in this business world sitting inside Five Star hotels. I do have a few number of personal experiences connected to this. However at this point in time, they are not relevant here.

But then, when can be mentioned here is that in the tens of thousands of similar human enterprises, I did not see even a single iota of useful input from formal education.

This formal education is not giving even good English, which is the most vital element that can induce a high stature and right to dignity to the person who is working or doing a business. Beyond that almost all the useless and sterile



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loads of information that is being studied for around 10 to 20 years has any value only in a few locations. And of this, most of them are jobs and positions reserved for the formally higher educated.

If this reservation of such jobs is not there, the formal education system will collapse. Not only that, the individuals who have been cheated of their valuable time and money in these useless studies can very well demand compensation.

From my close observations, I have not been able to find any evidence that the formally educated persons are more informed and those who did not have such education are less informed. Not only that, the statutory stance that those who have not gone through the pathway of formal education are some kind of lowly caste persons, who should not be allowed to join the government service other than as menial servants, also seems to be a terrific error. It seems that the non-formally educated are equal to the former lower castes

of the erstwhile Travancore kingdom.

However, this is a very complicated subject. If I am able to, I will be mentioning a lot of things about this later.

I had written a small book titled ‘Compulsory Formal Education: A travesty’ many years ago. This book was not actually about education, but more about the immensity of possibilities outside formal education.

However, since the word ‘Education’ was there on the title, only very few persons did read this book. However, some of the persons who had read this book did inform me of their deep appreciation of the ideas therein. You can read this book from this location, if you so desire.



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5

Non-formal commercial information versus formal education

I had thought of dealing with the subject of 'education' at a later time. However, suddenly some thoughts have entered into my mind. So I am writing them here.

Please do not come to the conclusion that I am against education and that I desire that all persons should move into total ignorance.

All I am saying is that 'education' has not much of a connection with what is nowadays compulsorily inflicted upon individuals, statutorily under the label 'education'. I do feel that the contents being doled out as formal education has not much of a connection with what can fundamentally be defined as education. However, through formal education, people do get various kinds of information. People do get various kinds of information and knowledge via other means and paths also.

To substantiate the ideas I have mentioned above, I will have to say many things. I am not sure if this is the occasion for that.

However, what is spontaneously appearing in my mind now, I will note down here.

I must have been around 2 to 8 years old. The period must have been between 1964 and 1970.

We came to Deverkovil in 1964. For some years, I stayed in an English school boarding home. Around 1970, we moved to Alleppy. Afterwards till the end of my college days, my days were spent in Travancore. Since after that I did stay in other locations in India, I cannot say for sure as to how deep the illustration I am going to give will be.

The persons in context are the 'Mappilla children' (Malabar-Muslim kids). The boys would be of age between four and ten to twelve. They have some little bit of school education. However, on most days, they would be seen selling groundnuts on the roadsides,



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in something like small Eveready torch battery boxes. Some of the children would be seen selling garlands made of elangi flowers (Mimusops elengi) (Spanish cherry) on the streets.

In short, they would not sit inside their houses in a disciplined manner. Is there anything else required to get the children become spoiled?

The children would go to the nearby small-time village towns in groups. From there, they would buy groundnuts in bulk. They might enter into some kinds of trade deals among themselves, and then go into the streets selling the groundnuts in small quantities for 5 and 10 paises. They were doing this not because their families required their earnings.

The various technical terminologies mentioned by the various academic over-geniuses to display their grand eruditeness by such usages as Team work, Resourcefulness, MBA, Business studies &c. must have been very

easily accomplished or displayed by these children without any specific deliberation or deliberate planning, on a daily basis.

As for me, I was in Travancore, gathering a lot of titbit information on such things as LCF, HCM, Mean/Mode/Median, Pythagoras theorem, Number line, Zero, Volume & Surface area, Metrics, Logarithm, Trigonometry, Quadrilateral equations, Geometry, Algebra, Polynomials, Calculus, Probability and statistics, Graph and coordinates in Mathematics, from formal education.

In the same manner, I did gather and imbibe a lot of similar bits of knowledge and information in Physics, Chemistry, Biology, History, Social Science and various other things, all for the purpose of accruing marks in exams.

However, if I were to state that it was from this education that I had received my capabilities on the most grand item among all subjects, i.e. English, it would be a blatant lie.

I have never felt that the various kinds of tiny



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bits of information, akin to the tiny bits of foam that gathers upon the seashores, to be of any use in my life. However, I do know many individuals who did derive much benefit from formal education. They were able to join the government service at various levels. For, these kinds of jobs were reserved strictly for those who had received the above-mentioned formal education. As to whether the jobs they were to do had any connection with the various information they had studied in their formal education is not known for sure.

However, I do get a common feeling that for the 99.9% of the people, these kinds of bits of information had no use at all. I do not remember having had the opportunity to use these information at any time in life.

Learning Metrics, Logarithm, Trigonometry &c. for most persons is like learning to play Chess. When one learns more and more tricks and techniques and possibilities in Chess, what can one do with it? Well, one can play better

Chess.

In a similar manner, if one were to learn more Metrics, what can one do with it? Well, one can do Metrics in a better manner. It would not deliver any help in driving a car, carpentry, stitching, dress designing, agricultural work, business, film-making, interior-designing, repairing a computer, graphic designing, writing poetry or even in swimming.

After I completed my college days, I came to know that I did not know anything with regard to commercial enterprises, or in technical work. A lot of commercial activities were seen on the roads. Lorries were coming from afar, laden with goods, and they were seen going afar. So many kinds of products were being produced. I had no information on any of these things.

However, this is not an information that should be mentioned publicly. For, if the formally educated persons were to gather social respect, the information that one is loaded with great knowledge should be radiated all around.



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It should be hinted at, and the facial demeanour should display it. In feudal languages, social 'respect' is a highly necessary requisite.

After my college education, when I came to Deverkovil once, I came to know that the kids who used to wander around the roadsides selling groundnuts had all grown up and were running small and big-time commercial enterprises. A few of them were running huge commercial establishments. However, it was very gratifying to know that none of them knew anything about LCF, HCM, Polynomials, Calculus &c. Even though it might be possible to mention that they were all weak in English, that could not be taken up for comparison. For, most of the individuals who had traversed the pathways of formal education were also equally weak in English.

Many of those who had entered into the working world right from their young age had by this time gained a lot of useful skills in the

world of commerce and enterprise.



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6

The sweetness of English education culture versus the sourness of feudal language education ambience

I did have no intention of writing about education at this location. However, somehow the writing has entered into that. I am not sure as when I will be returning to this pathway. So, I will write a bit more on the same pathway.

Even though I had come to Deverkovil in 1964, I had relocated to an English school boarding home within a short period of time. At that time, the school had been run by Anglo-Indians who were more or less in sync with pristine-English social communication culture. The curriculum was, I think, Cambridge University Certification. I am not sure about this. The school year would start from January. It would end in December.

It was a time when the land was full of trees. The day time temperature must have been

comparatively less.

Even though this school is still in existence, from the batch just behind mine, the school curriculum was changed. I understand that the new curriculum was based on the Kerala government education board syllabus.

I did experience the curriculum of the school which was trying to be in sync with the native-English social culture. However, in my fifth class, I was shifted to a Kerala school syllabus English medium school. It was then that I happened to understand the terrific difference between the two different school cultures. Experiencing the second one for the first time was, I remember, literally like being hit on the head by an iron bolt.

Even when I was studying in that school, I could very well sense the slow collapse, dismemberment and erasing of conventions, standards and English cultural standards. English communication systems were being corrupted and becoming weak.



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The main reason for this was that the number of Anglo-Indians who were totally loyal to native-English systems was slowly getting reduced among the teaching and non-teaching staff in the school. They were being replaced by those who were totally from the native language culture. I remember that this much I could see and also experience.

I do remember noticing that there were a lot of differences between the behavioural systems of the two different groups.

In connection with this, I do wish to mention certain things about the quality of the textbooks and such other things. These are things that have become erased so much so that not even a shadow of them is there to be seen anymore.

7

What had happened to the section of Anglo-Indians who maintained high verbal standards in their social and interpersonal communication.

There is a word ‘implode’ in English. The meaning of this word is the exact opposite of the word ‘explode’. Implode means ‘collapse or cause to collapse violently inwards’. This literally means that the outer-world would come rushing in an explosive manner. For instance, the outer-walls of a submarine, which was deep under water, collapse. Sea-water comes rushing inside from all sides.

The same was the predicament faced by the Anglo-Indian teachers, who had stood rock-solid in their loyalty to English communication standards, of that school. Their simple manner of communication would not be able to hold on for long. All around this minute island-like location, wherein highly discriminatory verbal codes like Nee (Lowest-You), Avan (Lowest-



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he/him), Aval (Lowest- she/her), Eda (degrading expression), Edi (degradation expression), Avattakal) Lowest- they), Saar (Highest social level You, He, Him &c.), Adheham (Highest social level He, Him), Chettan (honoured elder/senior male) person), Chechi (honoured elder/senior female) &c. were not in use, these same terrible verbal codes were getting statutory status. And they were edging forward powerfully right into the insides of this minute English location.

This steady atrophy of social standards must have affected them (the Anglo-Indian teachers of that school) and their thoughts and mental quality in a most negative manner. I have no information on where they all vanished. What was now emerging in a most empowered manner was a language, whose verbal codes would be directly affected by financial acumen, political and social powers, and such other things.

Even though this was the way everything was

emerging, thinking back I remember that I did have a hint in my mind that education might have a higher aim and meaning, much beyond the levels of the current-day ubiquitous sterile and dull textbooks. When I remember of those days, I do feel an emotion of deep loss in that I did not get to experience the magnificent sides of that education.

If I were say it blatantly, there was a fabulous higher platform of communication between the students, teachers and the boarding warden. A more or less same level to-and-fro communication route. The words You, He, She etc. remained the same both ways, without metamorphosing into a higher and lower form depending on the person.

But then to a limited extent, this was a very artificial atmosphere. For, most of the students were coming from the local feudal language ambience.

Even then the other side, that is, the Anglo-Indian teachers went on trying to implement



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the soft codes of pristine-English verbal codes.

However, their situation was similar to that of Titanic, in its final hours. No support or saviour in the vicinity. The social situation was rapidly changing into a scenario wherein polite communication would have peanut-value.

I do not wish to elaborate on how the gentle, simple and polite behavioural standards of the females among them were understood and described in the feudal language verbal codes.

Many of the cinema producers, who did not have the calibre to know of the soft features of pristine-English, took to depicting the men-folk among these people as some kind of buffoons.

I did contemplate many years later on what all things could have been received from them. I will speak about that in my next post.

When I came back for the next year class commencement, I did suddenly feel that something had changed terribly in the total atmosphere. At that time, I did not understand

the reason for that. However many years later, along with various other enlightenments that came into my mind, the reason for this also dawned in my mind as a sort of revelation.



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8

The fabulous qualitative superiority of pristine-English education

It is by comparison that one can get to know that English systems do have a qualitative superiority.

Many things which cannot be seen in current-day education were there in the Education of those days, which was in sync to and loyal to English-language culture, in a most natural manner.

The most fundamental and elementary item in this was that word-codes which were discriminatory, and also differentiating some individuals as divinities and certain others are rank low-class, were totally absent in the English conversation.

This conversation code which was encompassing everything of those times, did insert value and inspiration to a lot of many other things in the English teaching systems of

those times.

First of all, a very special kind of honesty. In feudal languages, word codes work in such a manner as to spur people to be honest and punctual to higher-placed and respected persons. Feudal languages do insist and train its speakers that there is no need to be honest and punctual to those whom they do not 'respect'.

At the same time, in an English ambience, there are no such verbal codes that insist that certain persons are low-grade and that one need not give any consideration to them. In that school, in the individuals who stood in powerful loyalty to English language culture, I did see such a character feature.

From this very same verbal platform, there was another most natural development. It was that Right of Precedence was to the person who was in front or to who came first. The general understanding was that it was a very evil and sinister deed to push out or overtake or pull



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down the person in front by using dirty means from behind. It was a most disgraceful thing to do and also an unforgivable sin.

When I say such things here, many persons will not be able to believe it. However, from my direct personal experience and observation, I can very categorically say that English-speaking officers of Malabar district did not take or demand bribes. If any member of the public approached them for any official purpose, they would get the proceedings done in a speed which might be quite surprising when viewed from current-day official pace. However, it is doubtful if these things would be found written in any stupid, official history textbook.

The reality was that if a male government office took bribes, he would be viewed and treated like a Pickpocket by the other officers. If a female officer took bribes, she would be treated like a prostitute. So much was the repulsion for taking bribes among the officers

of those times in British-Malabar.

The Malabar officer class was part of the erstwhile Madras Presidency and later on part of the Madras State Civil Service. In those times, Travancore was not connected to Malabar. The feeble connection that was there with Travancore was fostered by the lower-caste converts to Christianity who had come to Malabar region in large numbers. Another group which also brought in a connection was the Travancore-based SNDP organisation, which tried its best to spread its roots into Malabar, by various sinister means. Apart from both the above, the fishermen folks of the seaside also were spread throughout the coastal regions of peninsula.

I have many more things to mention about the Malabar (Malabar-district) officialdom of those times. I will speak about them later.

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9

pristine-English and the Right of precedence

When I speak about Precedence, what comes to my mind is the Queue system that is being imposed upon the students in many of the vernacular schools around here. This is being implemented by enforcing a low-quality military-style regimentation. However, the concept of queuing that emerges quite naturally out of an English-language mentality is connected to the understanding that the person who has arrived earlier is entitled to precedence. This mentality does not arise from a feeling that a terrible person is standing behind with a cane.

In feudal languages, the precedence is quite often for the 'Adheham' (great He, Him) and 'Avar' (great She, Her).

Avan (low-grade he, him) and Aval (low-grade she, her) has no right to this. Persons who do not have any respect or consideration for each

other would continually strive to gain precedence by pushing, jumping the queue, creating a split in the queue and such other means.

As of now, the government official who accepts bribes is the great man or woman. In the English rule times of those days, this individual was similar to a pickpocket or a streetwalker. The person who jumps the line was also more or less categorised along with these same depraved individuals. However, as of now, in India, this individual is seen as more capable, street-smart and admirable. However in pristine-English, this is an individual who should be kept at a distance and never allowed to come near.

It is quite difficult to find an apt translation for the English word 'honourable'. In feudal languages, this word could get translated into 'respected person' and such other words that signify social stature.

In feudal languages, individuals who are thus



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defined are big persons. They are not small individuals. However, in English, it is not an 'honourable' deed to jump the line and take over precedence forcefully. Speaking in deprecating words about others is not an 'honourable' thing in English.

Now, what has to be carefully borne in mind is that there is no claim that the teachers in the old English school, who had deep loyalty for pristine-English culture, were better persons, or morally more upright than the teachers who displayed loyalty to the local language culture. What is being insisted upon is simply the fact that language codes do influence the social communication systems and human relationships.

In a location wherein all individuals speak good quality English, people would not try to jump the line or push out others from their location of precedence. For instance, if one man is standing in front of the bus steps, the next person to arrive would naturally stand behind

him or her. However, in a feudal language social area, the person who comes next would quite coolly step in front of the first person and occupy the front position. This would be seen and understood as a great deed of smartness, street-smartness, ability, calibre and mental stamina by him and by others who are with him.

However, most people in this region are individuals who think in a similar manner. This attitude would only lead the social system to a clamorous mood for pushing and elbowing out each other.

However to control this riotous social environment, a very brutal and remorseless class of administrators will get formed. Most persons would have deep admiration for them. When the terrible administrator-class browbeat and brutalise another individual, they would view the scene with equanimity mixed with elation. For a social competitor is being crushed down.



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10

The freezing up of native-English integrity!

It is my remembrance that the Anglo-Indian teachers of that school, who placed their full loyalty to the antique English culture, were quite well-mannered to the others at a personal level. This memory ignites in my mind when I compare them with the other teachers who I did experience in my life.

I do not remember exactly as to whether the students used to stand up in an automated mood of subservience when the teachers enter the classroom. I think that such an exhibition of servility is not there in pristine-English antiquity. However, this non-servility cannot be inserted into feudal language cultures under any circumstance.

For, it has been encoded in feudal language verbal codes in a very powerful manner, that when a higher-positioned person enters a scene, the others present there should get up

from their seats in a pose of deep respectful homage and subservience.

It is my understanding that even Prophet Muhammad could not enforce his tenet among his own followers, that there is no need for exhibiting servitude to other individuals. Even though he did practise this idea in his own life, it does seem that it had been impossible for Islam to override the powers of feudal language codes.

There is a very feeble memory in my mind: when I was admitted in the English medium of a Government-aided school which came under the Kerala government education board in Class five, when a teacher entered the class, the classmate sitting next to me pulled me up from my seated position.

I am not sure if this memory does point to the fact that in my previous English school, the students did not get up in servitude when the teachers came into the class. I am not sure.

However in the earlier English school itself,



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many rapid changes were coming in. May be the newly emerging school management must have felt that many of the decorum and conventions were unpractical and useless. Or maybe the new persons in the school managements could have found it difficult to adjust themselves to English conventions and practices.

In the Anglo-Indian school boarding, in the earlier days, eating in the mess hall was by using fork and spoon. However, around two or three years before I joined the school, that practise had been stopped.

At that time, I had no idea or information as to who were the powerful persons who brought in these changes in the age-old customs of the school. However, after so many years, along with so many things that entered my mind as an enlightenment, this information also entered in as a sort of revelation.

11

Fabulous simplicity of extremely powerful social codes

In the soft communication ambience of English, there will be no need to seek word-codes which can be used to pierce each other. There would be no need to preoccupy one's mind with the truculent issues of respect and pejoratives. One will be able to place one's mental focus on various things without being distracted by those things. So that, grave problems can be dealt with, in a most simple and focused manner. In such a social ambience, the very concept of education would become the gathering together of various items in their most simple form.

For instance, sit in the class without the need to bent and cringe. To interact with others without incessantly searching for some information or item to disparage and degrade others. The teachers can inform the students that it is bad-manners to swing one's knees in



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an automated manner.

Words such as Thank you, I am sorry, I regret, I apologise, May I?, Can I?, Please, Could you? Would you? Excuse me, can be used to others without the need to confirm that they are not 'low-grade' persons. Even though from the perspective of feudal languages, it might seem that these usages are useless words, the fact remains that in a language environment wherein there is no deliberate aim to overpower the other person, they become the codes of an exceedingly pleasant social and interpersonal communication.

Keep one's word or be punctual without pondering on whether it is to a big man or a small man &c. is the powerful and natural sprouting from the extremely refined word-codes of pristine-English. If the contention is 'What is there in all this? These things can be accomplished in all languages'; the answer is that it is not so simple. For, if a big man were asked to keep his word or to be punctual to a

man who is 'small' in feudal language codes, he would take it as affront and personal insult.

If one takes a thing from one place, it has to be kept back after use in the very same place. However, is this behaviour code part of any elaborate educational system? But then, the fact remains that the world of pristine-English is a fabulous dreamland wherein so many tiny bits of similar behaviour codes are encoded in a most non-disruptive and non-intrusive manner.



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12

The other person improving is a dangerous development in feudal languages

In feudal language-based formal education, there are various kinds of moral tones being taught perfunctorily. That one should not speak lies, that one should be experience happiness when another person is improving socially, that one should not speak bad things about others &c. In fact, in this language ambience, these kinds of formal teaching are necessary. However, these things would not actually do any good at all. That is the truth.

For, it is a commonly known thing that if the other individual grows up, it is a very dangerous development in the feudal language verbal codes. If one were to ignore this danger and go around celebrating the development, the mere simple danger would change into a terrible danger.

In the same way, the contention that one

should not speak lies actually is meant to mean that one should not speak lies to one's own superiors, teacher and elders. It is not clearly known if there is any hint in this education that one should not tell lies to one's subordinates or verbally cheat them. It may be mentioned that the subordinates of a feudal language speaker would be quite different from the subordinates of an English-speaking individual.

I do not think that is no such specific encoding in English that one should not speak lies to social superiors, public authorities and such others. Everyone has the right to speak lies. For, if the two answers, Yes and No, are to create absolutely different reactions or experiences, then there is no need to give the answer which would be dangerous to one's own self or to someone else who is dear to one. This is a right connected to a human being's right to safety of life.

In India, there is a commonly held belief that if a person does speak lies to the police or to his



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or her teachers, then they have the right to force him or her to speak the truth by various means. This is actually a very complicated issue. For in India, the social system is completely submerged in feudal language mentality. One will be able to clearly understand the delinquency in the common behaviour of the police and the teachers, only if one were able to emerge fully out of the dirty waters of the feudal languages into which one has sunk and wiped off the dirt from one's mind and body, completely.

If this is to be accomplished in this land, a new generation of individuals who have perfect loyalty and compatibility to pristine-English should come forward to promote pristine-English education. As of now, to find such a population in this nation would be a very tough job.

When one opens another house gate, one has to close it; one should not peek in through the window upon coming to another person's

house; things told in confidence to one should not be related to others; one should not open and read other person's diary and private letters; what another person has kept in a closed condition should not be opened to satiate one's curiosity; what another person has confided as a secret information should not be revealed to others; one should not spread canard and rumour about others; without adequate and justifiable reasons.

For, there might be similar rumours and sly stories about one's own parents, children, teachers, spiritual leaders, political leaders &c. If one were to ignore all this, and endeavour to spread bad stories about others, there is something certainly bad about that.



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13

An administrative system in which English language is the single magical code that runs the system machinery!

When one wants to ask the name of another person: 'May I know your name, please?'

If it is seen that another person has come into one's shop, to know what it is that he or she requires: 'May I help you?', 'How can I help you?' &c.

To know the name of the person who has called on phone, in English there are very refined and soft wordings: 'May I know who is speaking?', 'May I know who you are?' &c.

The soft refinement here is that the terrific degrading words of lower grade You is not there in these queries in English. In fact, pristine-English ambience is literally brimming with such similar decent and non-degrading verbal forms.

The Anglo-Indian individuals how had run the school in which I had studied in my childhood were persons who were perfectly capable of creating this supremely refined ambience.

However, in the newly emerging national atmosphere, these persons were increasingly facing a lot of disadvantages and vulnerabilities. One of the issues was with regard to where they would stand in terms of educational qualifications.

I am aware of many persons who faced such feebleness. Many of them were at home in English classical literature, having read them as a personal hobby and interest. However, Shakespearean literature reading, which is currently the cunning hallmark of current-day dull-brained Indian English academicians, was not a favourite among them. The main reason for this might be that Shakespeare's writings do not really reflect the pristine-English mood of pristine-England. Many of his writings contain the themes and mood of Continental European royalty and the peoples therein. I am



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not sure if there are Shakespearean dramas that depict the life of the common folks of England. I think that the language he has used in his dramas, though English, does contain verbal codes that are plainly feudal language verbal codes, which are not native to pristine-English.

The Anglo-Indian teachers of the school of my childhood were well-versed in the English classics, English fairytales, English nursery rhymes, children's literature in English including that of Enid Blyton &c. However, they did not have formidable educational qualification that could compete with or compare with the low quality, formally qualified English BAs or MAs of the emerging Indian education system. If their educational qualifications were to be compared with the low-class formally highly qualified Indian BAs and MAs, they could only be given a menial servant's job in the school. That was the emerging tragedy of the Indian educational

system.

Yet, if these feebly educated Anglo-Indian individuals were allowed to interact, manage and teach the youngsters, the mind, mental calibre and personality of the youngsters would rise up to the celestial levels. For, these individuals would not use degrading words such as 'Nee' (lowest level YOU), 'Enthada', 'Enthadi' (very much degrading words used to the inferiors) etc. to batter down the youngsters. For, such kinds of communication codes are not there in English.

At the same time, the individuals who come out with dull college degrees would not have any qualms about using these terribly battering words upon the youngsters. Beyond that, most of them would not have any information on the quaint refinement present in pristine-English. Instead they would have cramped their dull heads with bits of information in various knowledges such as Mathematics, Physics, Chemistry, Biology &c. This would give them a feeling of ego by which they would view



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English Classics, English fairytales, English nursery rhymes etc. as silly childish stuff. They would have only disdain for such things. In fact, refined communication would be understood by them as the communication of the feebleminded.

Their attitude would be, ‘What is there in all these silly stuff? Aren’t they items used for fooling the nursery kids to while-away their time?’

Yet, what has to be mentioned here is the individuals who created the English Empire that was to rule a major part of the world, including around half of South Asia, were not persons who were formally highly qualified.

Many had not even completed their schooling fully. For instance, Robert Clive, who laid the foundation of the English Empire in South Asia, did not complete his school education. He had been packed off to South Asia by his family when it was found that he was loitering on the

roads without attending his school.

It may be true that if sterile scholarship is compared, the Brahmins of the subcontinent would have been much higher qualified than these young Englishmen who had arrived on the coasts of the subcontinent. But then, what was the use?

It was these uneducated Englishmen who did bring in substantial social reforms and improvements in this peninsular region. Not the Brahmin pundits!

Among the hundreds of populations groups who had entered this region from elsewhere, only these native-Englishmen did not have the craving to gatecrash into the Brahmanical temples or to lay claims upon them. Almost all the others did have a great desire to connect to the Brahmanical populations, with some of them even claiming to be Brahmins themselves!

It is possible that even the Moguls kings who ruled certain regions in the northern parts of



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the Subcontinent did desire to get connected via matrimony to the higher caste Brahmin families.

In an age when technical gadgets were of the flimsy kind, no aeroplanes, no motor driven ships or boats, and no telephones or any other kind of communication devices, the native-English could create and manage a huge global empire, without any discernible inefficiency or corruption, by means of a single magical machinery. This magical machinery was the pristine-English language. What they created was a most fabulous item, which cannot be contemplated upon or replicated by any of the modern-day MBAs, Engineers, IAS officers, doctors or any other such persons.

In these current-day times, many commercial organisations do gather a Certification-ISO, to promote the idea that they are very efficient and systematically organised. As for the English Empire, it had no requirement for any certification from any external entity. And yet, it

could create an empire which had an efficiency, discipline and systematic procedures and protocols for actions, which were very much beyond what any of the modern-day Certification – ISO companies could establish or even contemplate upon.

The core element of this celestial level of efficiency can be seen encoded in the seemingly feeble and simple verbal codes and protocols inside the English language.



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14

The irrelevance of the academic subject known as Politics and International Relationship

The aim of the formal education set-up by the English administration, which was ruling roughly around half of the subcontinent, was a fabulous training in decent social and interpersonal communication, without any requirement to degrade oneself mentally or personality stature-wise, means of subservience, obsequiousness or servility.

It is very easily seen that there is actually no use in studying the thoughts of various thinkers like Locke, Hobbes &c. from inside the insidious verbal codes of feudal languages.

For, the very moment the thoughts of these persons are relocated to the insides of feudal languages, there shall be discordance in the ideas with what is being understood inside these languages. This is so, because the very simple interpersonal connecting words in

English such as You, Your, Yours, He, His, Him, She, Her, Hers &c. would metamorphose into various unexpected-or-un-understandable-in-English forms. In this new ambience, the various social, political and personal human rights for which Locke, Hobbes and others are arguing for, would have no coherence. The human being who exists inside English is not the same human being who is there inside feudal languages. It is a totally different person. What he or she craves for or reacts to or fends off, are all different.

At the same time, if the thought processes of these thinkers are studied in English, the learning person's English language skills would improve. This would enhance and empower his or her social egalitarian thoughts. Other than that, these kinds of studies have no use at all. For, the modern political ideology known as democracy has developed all over the world not due to any of the ideas or theories or postulates of any of these thinkers or philosophers. In this South Asian subcontinent,



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this totally immature and silly political ideology spread due to the efforts of the English rule, way back in 1909 and 1919.

It may be true that the half-baked academic scholars of England, who had worked for the promotion of this idea inside the subcontinent, had no information on the varying human personality-combinations connected to the hierarchical language codes in the local languages.

At the same time, it might also be good to check if the various kinds of political systems in vogue all around the world such as the King/Queen rule &c. had or have any real kind of connection to this academic subject called Political Science and International Relationship, at all. For, the structure of a society, the human relationships inside it, the social power that focuses on some elements inside it etc. are all designed or decided by the language codes of that particular society. However, it is doubtful whether the above-

mentioned grand academic subject is aware of these things.



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15

The decay and atrophying of the old-time English ambience!

When I went back to the 4th class in the school boarding on the new school year, a weird difference was felt. This difference was not in the furniture such as the tables, chairs, almirahs, cupboards &c. There was no difference in the cloaks of the priests. However, in the new ambience, a difference was felt in their personality.

The priests had changed. The old-time Anglo-Indian aura was not there in them. New priests! In their very looks, demeanour, behaviour and attitude, there was a total difference. Even though these persons also knew English, it was quite obvious they were at home only in the Travancore language Malayalam. In the immediate outside world, the people were using Malabari. It was felt that these priests did not use that language.

Even though these priests would occasionally speak to the students in the boarding in English, they were more likely to use Malayalam as much as possible.

It was from these new priests in the schools that I was to experience the degrading You, and other words (Nee, Eda) for the first time from among all the priests I had seen in the school. The truth is that the Anglo-Indian priests had no occasion to use these kinds of degrading usages.

There was a totally qualitative difference.

One day, during the time-study in the boarding, for speaking to another student, the young-aged 'Brother', who the Prefect 'questioned' me. To these kinds of queries, I did answer in the usual dignified and truthful manner that is possible in English. I had not felt that this was a very big issue at all, in English. However, the 'questioning' was in Malayalam, using the degrading You (Nee) &c.

The ambience was totally different. Even



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though I had spoken the truth, the way it was received was not at all in a dignified manner. I was asked to go to the room of a priest who was residing at the far-end of the boarding and get a cane from him. When I came with the cane, a terrific canning was administered.

Even though it was an English school, the old English ambience was seen to have been wiped out. It was seen that discipline was something to be enforced with draconian powers. It was also seen as a means to establish power over the students.

The aim of a discipline connected to a mature personal stature was not there at all.

16

Priests of a different kind and breed

One day, when I was standing in a location inside the school, I heard the new headmaster speaking in Malayalam to another person, 'There is no use with this English education. If government jobs have to be cornered, then education should be in Malayalam.'

Even though it was an English school, it was quite evident that the new priests had no connection with the innate antiquity of the institution.

At that time, I had no information as to who these new priests were. However, after many years, when so many other bits of information arrived in mind, I got the information about them also.

In Travancore kingdom, London Missionary Society had commenced Christian Missionary work among the slave and lower classes right from early years of the 1800. This must have lasted till around 1947. Many of these lower



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class populations had converted to Christianity. Their mental and physical capabilities had increased very much. However, they were not allowed any occasion or opportunity to utilise these newly gathered capacities inside the kingdom by the local authorities. Many of them had then relocated to Malabar as settlers.

I think it is these people who had popularised Malayalam language in Malabar. It is also possible that their Christian religious organisation had worked hard to develop Malayalam language. It is possible that the various Malayalam – English Dictionaries were their contributions. For instance, An English-Malayalam Dictionary published by Basel Mission was written by Tobias Zacharias. He had worked as a Pleader at Tellicherry. He can be either from the converted Christian group or from the Syrian or traditional protestant Christians of Travancore. Persons from all these three different groups did move to Malabar to settle there, in various guises.

It is possible that many of the old-time English Christian institutions must have been taken over by priests and nuns consisting of this people/s.

I have no intention to question or cast doubts on the sincerity and commitment that they display in the various kinds of social welfare and human development activities, in which they are involved in all around the nation. All these are of a very wonderful kind.

However, if one were to compare these persons with the old-time missionaries from the English Missionary societies, one might find that they are different. The local language to which these person are connected to are feudal languages. That is what makes the huge difference in their mental quality.

It is now seen that these persons have in recent times been inflicted by the unruly emotions of the senseless political philosophy called democracy. As of now, in this nation, all political parties, and also most spiritual



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organisations do promote the same kind of rascality. It is that they all demand of their members and supporters to produce as many children as possible. The issue is that these kind of irresponsible ideas are going to lead to a situation wherein in years to come, there will be lack of space and resources for the newer generations to live peacefully upon.

I feel that it is imperative that I make some observations on what would come about if and when the English political ideology of democracy is let loose in a feudal language ambience.

17

The Christian priests who are in two different slots based on English language proficiency

I do not have the profundity or scholarship to speak with authority about the Christians of Kerala.

However, I can say this much from the platform of English language codes. It is my feeling and observation that there are many priests and nuns among them who are really good in English. At the same time, there is also another section or group of priests and nuns who do not have any profundity or information or skills in English language.

Among the second-mentioned persons, there are some who do have some minute knowledge in English.

The priests and nuns who have feeble proficiency in English are individuals who carry with them powerful hierarchical attitudes in the behaviour and attitudes. That much is my feeling. Since in many locations, English



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communication is becoming rare, these persons are found to have more chance to use the degrading Malayalam words for You (Nee), He (Avan), She (Aval) etc.

The Christian individuals who have no proficiency in English are persons are at least slightly rough and uncouth in their attitude and behaviour. Or else, they are different in personality from the Christian folks who are good in English.

I also do feel that these illiterate-in-English priests and nuns are very much aware of the brutal hammering strength of the lower grade words for You, He, She &c. Even though there would not be much rancour created if they use these words to subordinated individuals in their own religion, if they use these words to individuals who are not subordinated to them or to their religion, it can create terrific emotions of anger. Even though what has created this emotion is not due to any communal feeling, when thinking of these

things from a wider social platform, the emotions can very quickly convert into an antipathy for the Christian religion.

When these persons, who are by antiquity connected to the lower classes of Travancore, refrain from using the personality enhancing verbal codes of English, and instead start using the degrading usage indiscriminately upon others, terrific antipathy and horror would be created in the minds of the individuals in other religions.

In this subcontinent, the immensity of rancour that language codes do create are usually mistaken for communal antipathy and understood as such. It is my feeling that the evangelists of the London Missionary Society who had worked in Travancore for uplifting the lower class populations there had no inkling of this huge satanic feature in the local social system.

Some of the lower caste individuals converted into Christianity and took up the work of



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propagating Christianity. When some of them went into the villages in the forest areas, the village headmen therein literally asked their men to drive these persons out of their villages. Such incidences have been mentioned by REV. Sameul Mateer

In these kinds of incidences, REV. Sameul Mateer does not seem to have received any information on the exact provocations which the language codes would have delivered. In all these kinds of religious conversions, there is a bit of information that is not mentioned. It is that when the people convert to the new religion, the evangelists who effected the conversion would appear on the pedestal of social 'respect'. When this happens, the traditional social seniors of those populations who had until then been on the pedestal of 'respect' would be pushed out.

No social leadership would permit or give leeway for such a terrible misfortune to happen to them. Especially, when it would be quite

obvious that the persons who are trying to displace and replace them are persons who till then had been from the population groups which had been described as despicable.

When such population leaderships' block entry to the evangelists to access their population members, the provocation to do so has nothing to do with any antipathy for Jesus Christ or to the Christian religion, per se. The exact provocations are duly encoded in the verbal codes of the local feudal languages. And can be seen by anyone who has the knowledge in these things.



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18

Democracy in a feudal language ambience

I had mentioned that I would mention about what all tragedies the great ideals of democracy would have to associate with if democracy is imposed upon a feudal-language speaking population without having any deep information on the feudal language social ambience of that population.

This would be a diversion from the path of this writing. However, since this has appeared as a pertinent issue here, I think I would say something about this. More details might need to be mentioned later. That I would do at an appropriate location further on.

A couple of days back, I came across the following words in an NCERT Textbook on Social Science

Democracy: o

I would not categorically say that these words

are total nonsense. However, the truth is that an individual's social stature, and such other associated things are defined by the language codes. And not by any democracy. However, such information is not known to the native-English speakers.

Now, I will enter into the subject.

From a very shallow perspective and information, it might be easy to say that democracy is a political ideology that allows a people to choose what they like, express what they want and to decide what is good for them. However, this is a very foolish understanding of reality.

In feudal languages, an individual is not a free person. On the contrary, each person is part of various hierarchical strings, as per the various ways he or she is linked inside his or her widely stretched family links, his or her professional or vocational position, social stature, political affiliation and such other things. Even if elections are conducted in a



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most ideal manner, what would be measured by it would not be a measurement of the various individuals' likes and dislikes. Instead, it would be measurement of the cumulative power of these various links upon the individuals.

Political membership is a very powerful shackling code.

The next item is that most of the time an individual displays a very conspicuous affinity toward any specific political party, for acquiring a social security. For instance, one individual has a necessity to go to a government office (say, police station). This is not so easy an endeavour as understood in English. That he or she can go right in, with the feeling the he or she is a citizen of the nation, and thus has so many rights and dignities, and that the government employees in the office are mere employees in the office. He or she cannot go and discuss anything or ask for any service with these kinds of feelings. However, if there

is a political party behind him or her to protect him or her, it would give a great feeling of security.

From this perspective, even if an individual has no specific liking for any political party, he or she would be under compulsion to display an intense association to one of them. However, if pristine-English language were to spread in the social ambience, the necessity of such a protection would vanish. As of now, only senior government officials do have this freedom and security. For, the government employees of the lower grade are literally their servants.

The wider implication of this situation is that the political parties would take a lot of interest in knowing whether a specific individual is on their side or not. This would, at times, even convert into a form of intimidation.

The third point is that any person with a follower or followers is automatically a leader. In feudal languages, a leader would quite naturally get the crucial item called 'respect'



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from his or her followers. The person with the more number of followers or supporters naturally becomes the bigger leader.

The followers or supporters who are most reliable are usually one's own children. From this perspective, the person with the more number of children become a bigger leader than the person with the less number of children.

When this idea is mixed with the utterly immature ideas of democracy, a naturally tendency to have more number of children would come about in the people. For, having more subordinate persons, whom one can very casually address as Nee (lowest you), converts into a very powerful social strength.

The fourth point is that in a low-quality, low-class social system, democracy cannot induce a higher quality. For, the common people would be at home only with their innate and age-old systems and social quality. This low-

quality society might not be able to bring about a higher quality social ambience through democracy.

The fifth item can be explained in this manner:

Suppose: England is getting filled with their traditional enemies, the relatively low-class French. If the democratic rights of England are shared with the newly-arrived French persons, the social system which would slowly develop would be one which is of a quality lesser than the traditional England quality, and at the same time higher than the traditional French quality.

The wider implication of this sharing of democratic rights with outsiders is that it would be equivalent to lending them rights to capture the nation.

From this perspective, ballot actually is some kind of bullet.

If this idea is replicated in India, it can be seen as thus:

Democracy does not imply or represent the



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people's opinion or their good or any such things. It is only a process by which various mutually competing sides wage warfare on the battlefield to get the power in their hands. There is no connection between this and the original definition of democracy as mentioned in English in the earlier days.

The things I have mentioned above are all general ideas. However, a lot of instances can be mentioned wherein in India and in Kerala, democracy literally becomes stark buffoonery. For mentioning them, I would need to create a background. Once this is done, I will illustrate them. They are mostly personal insights. They may not be found in the textbooks.

19

Sweet textbooks and those which were nasty!

It was in the English school where I studied till the half of my fourth class, that I had the experience of studying textbooks which were sweet and attractive. However, this information entered my head only when I had left that school and joined the fifth class in a Government education board curriculum school. It was a government-aided private management school, wherein all the classes except one were in the local vernacular medium of education. One single class in each year was something mentioned as 'English medium'.

The school textbooks of the Anglo-Indian school are still in my memory. They were books published by a textbook publishing company which had been owned by a British management during the English rule time, but had been taken-over by some Indian management after the departure of the English



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rule from the subcontinent.

These textbooks had been designed and created using various stories and pictures from England, and also from various other places in the world. These books bore a higher personality in themselves. I used to like to read the English textbooks which I had studied till my fourth class, and also those studied by others till their eleventh class, for a long time after my schooling. If I am able to get them now, I am sure that I would be very happy to read them again.

There are various reasons for this.

One was that the writings were in a very attractive and simple manner.

Second was that the characters and the incidence had the high mental and personality stature which can be attained only in English.

Third was that there was no emotion being delivered that the student was an intellectually lower-level being. There was no such

addressing as if to a lower person. The addressing was to an individual of a high mental and personality stature. These things are all possible only in pristine-English.

Fourth is that the individuals seen in the pictures had an English personality stature. That is, there was no hint of any kinds of servility in the children, or any kind of lordliness evident in the senior-aged persons. To put it more clear words, it may be said that the characters who spoke English had native-English personality.

Fifth, was that the stories and other inputs were of very high-value contents.

Sixth was that there were many writings which were closely connected to English Classics and such.

Seventh was that the writings were radiating a powerful sense of honesty. There was nothing that was fake or dishonest about them.

I am not sure if the teachers who taught these books had any formal educational



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qualifications. But then they were persons who had an innate intellectual and reading association with these kinds of English Classical writings. Beyond that they spoke in an English, which had a good deal of correct pronunciation content.

I have discussed about these textbooks with many persons who had studied these textbooks in their school days. All of them have very sweet memories about them.

It was when I had completed the half-term of my fourth class that I was made to join the fifth class in the state government aided-school, where the curriculum was dictated by the State Government education Board. It was then that I received the first terrific insight that formal education had another form also.

20

How the 'Malabari' language had been done for!

When I was half-way through my fourth class in the Anglo-Indian school, I was suddenly shifted to the fifth class in government-aided school which came under the state government education board.

The reason why there was a jump from the fourth to the fifth was that in the Anglo-Indian school, the school year started in January and ended in December. In the State government Syllabus school, the school year commenced in June.

In the new school, I had joined in the English medium class. That means, in each standard, there were various divisions. Of them, one division was 'English medium'.

Whether this can be termed as English is not clear. Maybe one should mention it as 'English immersed in Malayalam'.



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In the earlier school also, Malayalam had been taught. Over there it was a 'Malayalam immersed in English'. To put it more words, it may be stated that over there each class Malayalam textbook was from one class lower. That means there was no Malayalam in Standard One. In Standard Two, we had to study Standard One Malayalam textbook.

With the arrival of the new priests to manage the school, I think that school very soon moved out of its English antiquity.

Even though that school was in Malabar, there was no feeling that just outside the walls of that school, the local language was Malabari and not Malayalam. Looking back, it is quite a wonder!

It may not be possible to say much about this issue here. However, I will say something here.

A few weeks back, a shrewd and cunning Malayalam 'pandit' is reported to have inserted the Malayalam word 'aiyyo' into the Oxford

English Dictionary. This was reported in a sense that what he or she did was some kind great enrichment of the English language. But then inserting feudal language words into a planar word - coded English is a rascality of the highest order. Allowing such actions of wayward persons is terrible foolishness.

Why I mentioned this 'Aiyyo' word here is due to the fact that in Malabari there is a word 'Uyie' which has more or less the same meaning. When I was staying in the Anglo-Indian boarding, inadvertently I once used the word 'Uyie'. Immediately this word was noticed and I was very powerfully informed that this word was not an English word.

From the background of this very intelligent admonishment, I can view the entry of the 'Aiyyo' word into Oxford Dictionary only with un-concealable displeasure. Hopefully the miscreants who worked for this fiendish deed will be kept in watch by Nemesis.

Was there anything known as Malabari in



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Malabar? Actually due to the fact that the geographical area known as Malabar consisted of a lot of unconnected minute locations, the language which can be called Malabari itself had a lot of distinct dialects. During the English-rule period in Malabar, this language was not given much attention by the administration. This was due to the fact that the English administration did try to bring both the administration as well as education into English.

Below I am giving a few words from the Malabari language spoken in the local areas around here. They are connected to food and eating food.

പൈക്കുന്ന് : വിശക്കുന്നു

2 ബസ്സി : പ്ലെയ്റ്റ്

കരണ്ടി : സ്പൂൺ

കച്ചിൽ : വലിയ സ്പൂൺ

ബെയ്ക : തിന്നുക

കൈക്കൽക്കൂട്ടൽ: പാത്രം പിടിക്കാൻ

ഉപയോഗിക്കുന്ന തൂണി

തെരുവ

കോപ്പ : കുപ്പി

മോന്ത്വ : കുടിക്കുക

മീട് കൌവ : മുഖം കഴുകുക

ചിറി : ചുണ്ട്

പെലാച്ചപ്പ് കരണ്ടി : പ്ളാവില

സ്പൂൺ

കൂടാൻ : കറി

ഉപ്പേരി : മെഴുക്കുപുരട്ടി

നിലക്കടല : കപ്പലണ്ടി

തോനെ : ധാരളം

മരക്കേട് : കുപ്പ



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കറമ്പു : ഗ്രാമ്പു

കയേനെ : മുഴുവനും

ചായക്കൂട്ടാൻ : ചായയുടെ

കൂടെയുള്ള കടി

ചെള്ള : കവിൾ

പള്ള : വയറ്

കുടുക : മൺ പാത്രം

കിണ്ണം

പാര് : ഒഴിക്കൂ

പൊരിച്ച മീൻ : വറുത്ത മീൻ

നേന്ത്രപ്പഴം : ഏത്തക്ക

മൈസൂർപഴം : പാളയൻകോഡൻ

കൈപ്പക്ക : പാവയ്ക്ക

പപ്പടവും പഴവും :

If Malabari is spoken now in Malabar, it is like

speaking Tamil in Kerala. People would laugh. Yet, Tamil itself is a huge language. But then, when it is heard in Malayalam areas, it might sound quite funny. Will anyone try to mention that Tamil is a very inferior version of Malayalam?

As of now, Malayalam has gained the recognition that it is a Classical language on par with Sanskrit. However in the official publication of the Travancore kingdom, 'Travancore State Manual', it is seen mentioned that Malayalam is actually a language created by inserting a lot of Sanskrit words into Tamil.

But then, the Malayalam spoken in Trivandrum some more than 30 years back, was of a very inferior type. It did contain a lot of Tamil words also.

Yet, it is seen that the Malayalam that had spread out from Kottayam, Tiruvalla etc. was of a much higher quality.

The point that might be mentioned here is that Kottayam, Tiruvalla etc. are the locations



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where the English evangelists had worked to bring up the lower class suppressed populations to the social heights. It is seen recorded that such persons as Rev. Henry Baker, Mrs. Baker &c. had lived and worked there for decades for this aim. Could it be that it was these persons who had worked to improve the quality of Malayalam?

Could it be possible that the Malayalam alphabets could have been taken from the Malabari language?

I have no information on the words used for hundreds of years in the Theyyam rituals of Malabar. These rituals could have an antiquity dating backwards much. It may be true that Malayalam did get contents not only from Tamil and Sanskrit, but also from Malabari traditions and antiquity.

It may also be true that some of the Christian organisations had worked in Malabar by retaining their headquarters in the Travancore

kingdom. I feel that it might be these organisations which must have worked to improve the quality of the Malayalam language. Beyond all this, there are the various 'M' publications of Kottayam. And also Deepika. They were all local Christian-owned organisations.



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21

The topsy-turvy education

It was in Travancore that I got admitted into the fifth Standard in the Kerala government-aided school. I think it was in 1970.

Since my parents had been persons who had undergone formal education, had radio in our house, received Malayalam newspapers every day, and both of them had been government employees, Malayalam was the language we spoke in our household. Due to this very reason, when we relocated to Travancore, we did not face much communication problem.

However, over there no one had any experience with Malabari language. I do remember certain incidences I had experienced due to this.

Not only that, there were some persons who had a feeling that Malabar was some kind of a wilderness.

I think that the railways were there in existence even during the English rule period. Moreover, I do believe that Travancore got connected to Malabar via railway service only after that kingdom had been taken-over by India. There are certain things which I would like to mention in connection to the setting up of the railways in Travancore directed towards Malabar. This I will do only later.

I came to see that various systems and conventions in the new school were totally opposite to what I had seen in my earlier Anglo-Indian school. Even though in the Anglo-Indian school also, the students were under the command and control of the priests and the teachers therein, because the ambience inside the school and boarding was English, the degrading and suppressing words such as Nee (lowest You), Ninte (lowest Yours), Avan (lowest he, him), Avante (lowest his) and such other words were used to the students only very rarely.

However, on certain occasions, if the students



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were to get accosted by the workers in the kitchen or some menial workers, these workers would not miss an opportunity to use these degrading words upon the students. This they would do with a sort of vengeance, as if to find some solace for they themselves receiving such words from their work superiors. However, for the teachers to use such words there were only very rare opportunities.

However, in the new government-aided school into which I had joined, both the teachers as well as the menial level workers would use only these very degrading usages.

However, in this new school, I did not find the students having much problem with this. For, they had been used to this kind of degrading right from their primary classes. Their individuality, personality as well as mental stature had got used to this, and they more or less took it in their stride.

The students would sit on the bench, physically

sticking to each other. They would place their hands on the shoulders of others who were with them. They would be very obsequious to their teachers. Or at times, they would be just the opposite and speak to them in a tone of impertinence. They would jointly make 'cooo' sounds vocally, in a jeering manner, when such occasions warranted them.

In the Anglo-Indian school, there were certain codes of behaviour, which were unwritten and ingrained into the minds of the students by means of a mere English ambience. This included that sitting should be with a upright posture, there is no need to be obsequious, walk with a unbowed posture, do not stick physically to each other with standing or walking, do not place the hands on the shoulders of others when walking or otherwise, do not lean on the wall or on the doorframe, do not place the hands on something nearby in a pose of gaining support when standing, if there is any requirement for anything they have to ask the teachers for it in a polite and very clear



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pose and sound, and if they have any specific issue, they should discuss it with the teachers again in a very dignified manner.

In a physical ambience and environment wherein the students were not addressed with the degrading You, Yours &c. and not referred to with the degrading him / his etc., there was no need or compulsion on the students to be obsequious , nor was there any need on the part of the teachers to get them to act servile.

Yet, it must be admitted that canning was not totally abolished in this school. However, to have the student to stretch his hands, the teacher would only say, 'You show your hands' or You stretch your hands. However in the new school, the You word would convert into the lowest You and Yours. Here was the crucial difference. Of the three levels of You available in the local vernacular, the most degrading one would be consistently used upon the students by the teachers in this school. These were the very same usages

used for centuries upon the lower castes, and slaves by their landlords and slave masters. However, the teachers in the government-aided school cannot be blamed in this regard. For, that is the way the local vernacular was coded. There was no other way out of this problem.

The lower castes and the slave populations had no complaints about this degrading. Till the English company came into the subcontinent.

I could see that everything was totally topsy-turvy in the new school, when compared to what had been there in the previous school where I had studied.



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22

The desperate urge to showcase oneself as the frontrunner or leader or social heavyweight

On one side a clamorous and noisy behaviour in everyone. On the other side, all the mental characteristic features of a low-class and low-quality population. In everyone there was a desperate urge to display or showcase oneself as the leader or prominent personage, in many things and even in everything.

Everywhere crowding and rushing in attitude. If the idea of a queue has to be seen maintained, the presence of a teacher with a cane is required. There is an urge to run and corner and possess anything that is being offered or available for taking.

An environment that promoted and encouraged the students to complain thus : 'Saar he (lowest he) did this. 'Saar He did that.'

It was later that many persons related the

value of such kind of education. The children will go up 'street-smart', it seems. They will possess masculine mental features. When such words are being heard, very naturally the query will arise in the mind, 'If so, then was about females in similar situations? Will they develop masculinity or rough effeminate nature?

This is not the exact problem. Instead, it is that what was being trained and ingrained over here are the impulses for spontaneous clamorous behaviour, for grabbing what can be grabbed, the pose that he or she is the greater person, and the mentality to submit to any level of subservience and servitude to achieve or get anything.

If at all at any time, the students are made to stand in a queue, each person would stand with his one hand or both on the shoulder of the person right in front. This might be done as a sort of right. But beyond that, this pose became a sort of imperative action. Pushing and pulling are seen as part of the features of



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such queues.

Some more than fifteen years back, I was living in a location in north India. It was a time when I was financially in a low condition. To take government bus pass, I went to the government office where it was being distributed. I happened to stand in front of a counter from where the pass would be given.

All around me were men who obviously were from the local vernacular education background. They were from lower financial and social levels. The place had a total rowdy feel. People were standing in queues. However, the queues were swaying to the front and back. Each person behind was standing with his hands on the person in front of him.

Beyond all this, in the communication all around, there was a mix of all kinds of words of servitude and degrading. What was amply evident was that unless there was someone who was commonly acknowledged as having

power of command over them all, no person was willing or able to display self-composure or self-control or to offer polite words. For, only if the commonly acknowledged person says something would anything be heeded or listened to. If any other person were to say anything similar, it would most probably ignite a lot of heated words or even a fight.

It was possible to quite easily understand the difference that was there between the ambience in the earlier Anglo-Indian school and that in the newly joined school. The individuality of the students was very evidently different. In the first school, there was no clamorous noisiness. Nor was there any kind of pandemonium or unnecessary catcalls and booing.

In the second school, all these sounds were part of the innate features of the students and the ambience. However, once in a while some teacher would intervene with some high level of rascality words. Then everyone would calm down for some time.



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23

The natural discipline that is there in English

I will give a small illustrative instance. Both the earlier mentioned schools are being swept in the morning by the cleaning workers. In both the school floors there is no litter. However, in the afternoon hours, in one location some wastepaper falls down.

If there are no specific commands to clean up the litter, what will happen to this litter will depend on the sense of civic cleanliness of the student who sees this waste paper.

In the earlier mentioned Anglo-Indian school, this student will take the litter and place it in the garbage bin, in the plain sight of the other students. In this action, there is no degrading or subservience in the language codes. For even if one does a thing that is done by the superior or by the deemed inferiors, the word 'He' will remain as 'He'. And 'She' will remain as 'She'.

However, in the second school, one student sees the waste paper on the floor. He or she takes the paper and places it in the garbage bin, in the plain sight of the other students. In this case, an undertone of a sense of servitude to the teachers would play out in a un-see-able manner, even if the student had not intended to display any such subservience.

The underlying information that I want to convey can be better understood when this same incident is relocated to another situation.

A very young IAS (Royalty of the Indian administration) officer female is having a conversation with a few other females. Suddenly some of the papers in her hands fall to the floor.

Immediately the IAS female bends down to her knees and in that sitting position starts picking them up.

Or else, the other women who were with her say, "Maadam, you need not go down to pick them up. We will pick them up for you."



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Or, the young IAS officer female summons a peon and have them picked up from the floor.

In this very unremarkable incident itself, so many minute items can influence the words and the verbal codes used in the communication. Such as the low-age of the IAS officer female, the higher age of the others, the age of the peon, whether the peon was a male or a female, the peon's personal stature and his or her willingness or unwillingness to display a pose of servitude, the pose of the young officer that she is a very senior personage and such other things. All the affects can be very overt or even covert. And it can also be very subtle and soft also.

Now imagine that the same thing happens for an ordinary young female. Here also there can be very powerful shifts and variations in the verbal codes. For, feudal languages are full of very complicated codes. In fact, many of these verbal codes are so powerful as to tear and pierce the human soul in its very vitals.

However, if this incident were to take place in an English ambience, there is no possibility of any kind of traumatic or other kind of verbal shifts and replacements. Words such as He, Him, His, She, Hers, Her, You, Yours, Your &c. stand in a terrific unmovable stance. They will not budge an inch whatever be the work or the persons involved.

When I am writing this, suddenly a remembrance of an incident in Trivandrum government Secretariat or some other similar place in around 1980-82 comes into my mind. It was an incident related to me by a person who was studying in my class. I think that one of his relatives was working in that office

When the female IAS officer who was the Officer-in-charge arrived in the office, it was reported to her that the Safe could not be opened. She immediately came in front of the Safe. Along with her came some other officials. The peon was also there. The officer took each key one by one from the peon and tried to open the Safe. None worked. However, there



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was another set of keys that was not present there. When she asked about those keys to the peon, he simply answered, 'I have tried all of them. None of them worked'.

When the young female IAS officer asked him to bring them again, he responded with the same answer. 'There is no need to bring them again. I have tried them'.

The peon was a person who at his own level from a great personage. In his own social ambience he was a person with a lot of leadership. He was a peon in a big government office. If anyone wanted to see the IAS officers there, many times it was his prerogative as to whether to allow them or not. Such a powerful person was this Peon.

From his personal perspective, this young IAS female could be a very young damsel. A pennu (lower level lass). If he had been able to meet her in any other circumstance other than as this senior officer, she was just an 'Aval'

(lowest she, her, hers). One single Nee (lowest you) addressing and a reference to her as 'Aval' could have been delivered to her as a personality shattering blow.

The IAS office insisted. 'You please go and bring that set of keys. Let me have a look.'

The peon who had royal stature in his own home place replied: 'Am I not telling you? That key will not open this Safe'.

It was a typical case of two different high grade personages created by the language codes in two different social settings, confronting each other.

The young IAS officer female raised the hood of the parameters of her own official powers: 'Edo (something worse than Hey kid!), am I not saying to Thaan (lower-grade you). Go and bring the keys.

All that she can changed in the communication was a change from Ningal (medium level You) to Thaan (lower grade you). When this change comes upon, 'Go and bring the keys,' will



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change into 'GO AND BRING THE KEYS', even if the words are spoken in a soft manner.

The high-grade personage personality in the peon collapsed.

Feudal languages are littered with literally hundreds and hundreds of such stories of confrontations between similar verbal codes. At the same time pristine-English is a location wherein no such verbal belligerences are in existence.

24

The value ambit of numbers inside the supernatural software codes

In the newly-joined school, the students were not seen to be unhappy nor were they seen to be unduly worried about their grave level of subservience and need for exhibiting servitude. For, they were not aware of any other stature that a school student could have. Beyond that it is even possible at least some of the opportunities for fabulous thrill that they enjoyed may not have been available to the earlier-mentioned Anglo-Indian school students.

For instance, in feudal language conversations, one of the items that could gather the best delight would be the chance to degrade another person in front of others. The real reason that so much delight can be gathered is that when this kind of degradation is being heaped upon another person, in the supernatural arena of the software codes of



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the feudal languages, there are terrific changes in the codes taking place. This might give a heady feel. This kind of verbal codes shifts can be accomplished in planar languages like English only at very minor levels.

The right time has not yet arrived to discuss these deep codes that work in the background. However, to mention this in a very minute manner, I can say this much: In feudal languages, there are slots to shift a person and his personality across the spectrum of Nee, Ningal, Saar (Thaagal). That is, Lowest you, Higher you, Highest You). However, in the earlier mentioned school, there is no possibility of such a personality height difference possible to be enforced upon the different students. If that be so, how can this be explained?

If I need to speak about this, I would have to take up the supernatural software codes that design and work behind languages, for discussion here. However, that can be taken-up for a deep discussion only much later.

However, I can mention a certain item that stands in the preliminary areas on the path to that. It would not be difficult to understand.

Let us take that case of three different levels of You and He in a feudal language.

You: Nee, Ningal, Saar (Thaangal)

He: Avan, Ayaal, and Adheham.

Let us imagine that in the supernatural software codes that design these words, the amplitude of the numerical values are as given below:

Nee (lowest you): 1 - 10

Ningal (medium you): 10 - 20

Saar / Thaangal (Highest you): 20 - 30

That is, if a person's concerned numerical value is assigned as between 1 and 10, he is assigned the lowest You, ie. Nee.

Likewise.

The values given here would depend upon how such as the person's age, social stature,



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social dignity, financial level, cost level of his or her garments, the grandeur of his or her house, family status, social status of his or her profession, his or her positional level inside his or her profession, &c. taken into account in the immediate context or situation of the conversation or reference.

In the case of each level of the different forms of You or He, as the numerical value of the words goes up, at a very specific location of the value, the word form would go into the next higher form. Just like in a petrol pump, after 00.99, the display would change into 01.00. Likewise, Nee (lowest you) would change into Ningal (medium You). Avan (lowest he) would shift to Aayal (medium he).

Let us imagine that a person whose clothes are dirty, and he himself looks poor and destitute. He would in many situations be kept at 5 - 6 numerical level, by others. At the same time a similar looking young boy would be kept at 1 - 2 level by the others.

I will give a more detailed illustration with regard to this in the next writing.



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25

The bouncing through the verbal codes

An individual of around 35 years, wearing dirty and cheap clothes. Very obviously a financially low-grade person. Other individuals who are of same or higher age than him would assign him a value of 5 to 6. However, children of young age would assign him a value of around 12 to 13. This is because they would take into account his senior age.

This individual comes to one place. The people there refer to him using the Avan word (lowest he/ him/ his). However someone mentions thus: He was a man who had been a high level officer. He resigned his job due to some ideological issues.

This information immediately adds to the numerical values. From 5 to 6, it moves to 8. Yet, he is still an Avan (lowest he). For, he is obviously an idiot. Would any intelligent man leave such a high position job?

It was then someone mentions that he is a highly respected person in many locations. Do not judge him by his appearances. On receipt of this information, the numerical value gushes up. Now it is 13. It had been 8. Now, he is not an Avan (lowest he). He an Ayaal (medium level He). Once the value moves across the 10 level to 11, the Avan changes to Ayaal, automatically.

It was at that moment that another information gets added. He is from a very rich family. His father has so much money that he can very easily buy up all the persons sitting there. The moment this explosive information is received, his numerical value rises up in a very violent manner. He is now at 25. He is no more an Avan or Ayaal. He is an Adheham (highest He/ His/ Him).

When everyone is in such a mood of shock and disbelief, another man inserts another bit of information. It is explosive enough. But in the wrong direction. His father is extremely rich, that is true. However, he has kicked his



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son out of his house, due to some ideological issues. This man has no value in his house!

Everything is lost in the numerical value location! It rapidly falls down to 17. He is now again just an Ayaal.

All the persons who had been hearing all this bits of information would have experienced a subtle feel of a bouncing in the mind and mental ambience. When his man moves up in value, they would go down. When his man goes down, they would go up.

When everyone are going through this bouncing feel inside them, another information arrives in their midst. This man's father has died day-before-yesterday. He is the sole inheritor of all that fabulous wealth. The moment this man reaches his house, which is around 300 kms from here, he is the social leader in that area.

When this news spreads, his numerical values have gone up again explosively right up to the

skies. It is 29, more or less touching the celestial heights. He is no doubt an Adheham (highest He). Everyone stands up to acknowledge him.

All this numerical value enhancing and depreciation and again enhancing, has taken place in which location? To talk more about this, I would need to give details about two different spheres inside the Supernatural software codes of reality. That is Design view and Code view. However, to give a very detailed information on this, this writing has still to move much further on this route.

As of now, let us now go back to the new school where I had joined. Even though the students are all mere 'Avan' and 'Aval', they can still have a personality shift numerical value amplitude of 1 to 10. The student, who can showcase himself as the leader and as highly capable and skilful, might be able to gather the 10 numerical value in his software arena location. He would literally be in a mental height touching that of intoxication, if he can



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touch this highest value possible as a student under the teachers.

However, in languages, wherein whatever one does or does not do, there is no change in the He, things are all totally different. There is no frontier to the He and She, beyond which the individual can rise up to a different and higher celestial level.

26

The frozen English learning and a lot of foolish grammar laws

My first impression about the English teaching in the government syllabus school was that everything was downright stupid. My perspective was from having studied English in a very different manner. However, the other students in the new school saw this English class as some kind of fabulous teaching.

The textbook was low-class. The printing was low-class. And the study material was downright low class and stupid.

I am speaking from my slender memory. The fifth class lesson. 'This is my dog. His name is Tiger. Tiger is sitting. What is Tiger doing?' The class five English textbook lessons were of this kind.

After having seen such sweet items as excerpts from English Classics and fabulous and simple stories, and the illustrations that depicted the superior social ambience of an



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English social system, to see this kind of low-class Indian government syllabus textbooks was a very dismal experience. To be frank, it was impossible to accept this textbook and the teaching standards as school teaching.

I could find no one who was aware that there was some terrific difference between English and Indian languages. And beyond that no one had any idea as to where exactly did the difference between these two systems of languages exist. Beyond all this, I was made to hear meanings being ascribed to words which actually were not acceptable.

Then there were a lot of stupid grammar rules.

It was amply clear that the teachers did not know English. They had not even an iota of information on English classics and other literature including that of Children's literature. Almost all pronunciations were terrible and many sounded quite contorted.

There is something to be said about these

pronunciations. It was the English rule in British-Malabar that spread English in Malabar. However, only a very minute percent of the people were able to get this. There are certain unmentioned things that blocked the others from gaining good quality English.

In places like Tellicherry, when it was seen that the children of the ordinary people could gain access to English language learning, it might have spread a slight terror in the social fabric.

For instance, when the children of some of the lower caste Thiyyas joined English education, it may be assumed that two very clearly mentionable groups of people had problem. One was the higher caste population and the other was the social leadership inside the Thiyya community itself.

First, this became a pain for the Nairs in the locality. If their own children went to school to study along with the children of their serving class population (the children of the Thiyya men who went around bare-chested wearing a



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plamleaf hat and the Thiyya women who also went around bare-chested), the individuality and personality quality of their own children would get erased out. That much was certain.

This lower class children would start addressing their own (nair) children by mere name, and would use words like Inhi (Nee, lowest you), Oan (lowest he), Olu (lowest she) and use more deprecatory usages such as Yenthane, Yenthale &c. The terrible negative effects of these low-class verbal codes would spread across the social fabric and lead to the erasing of the Respect codes expected by the Nair folks from the lower classes.

Everyone among them, including their women folks would be adversely affected by all this.

Actually the terror of this social fabric dirtying would affect the Nairs' own superior class, the Brahman families. If the children of persons, whom they traditionally do not allow to come anywhere near to their houses, were to use

such words to define their women folks thus, social life would turn absolutely miserable. A time would come when their serving class men and women would be able to speak anything and think anything about them.

If in the current-day Indian army, the Shipai soldiers' (lowest grade soldiers') children were to address the army officers and their women folks by their name, and use the lower grade USS (lower grade he, she) usage to them, and also use the Thoo (Nee - lowest grade you) word to them, persons who know about these things would know what would happen.

If this kind of verbal codes are allowed, the total regimentation inside the Indian army would collapse. Indian army officers would never allow such a thing to befall them.



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27

The disrupted social atmosphere

Even though the Nairs could admit their children in the Samoothiri school (Calicut king's school), Calicut was a place beyond Korappuzha (Korappuzha river) down south in South Malabar. In those days, the people of north Malabar had very little contact with this region. Most of the Nair families would not have the financial stamina to have their children stay and study in such distant locations. Beyond that they had no information that this kind of studies would have any value.

The fact is that many children from the Thiyya community was going in for English education would have caused much distress inside the Thiyya community also. Even a terrorising thought that these English-educated Thiyya individuals would not stay within the control of the Thiyya community leaders must have evolved.

In connection to this, a lot of social conspiracies might have taken place. It might have been with the full blessing and support of the social leaders of north Malabar Thiyya community, that the Ezhava organisation of Travancore, the SNDP, had built a Hindu temple and a few educational institutions in Tellicherry. This might have been so, because the Thiyya social leadership would not have found any other means to keep the newly born Thiyya children under their strings and control.

If one were to place the fact correctly, there was no relevance for a SNDP organisation in Tellicherry. For, the people there are not Ezhavas. The people there are the Marumakkathaya Thiyyas (Matriarchal Thiyyas). Beyond that, the traditional spiritual systems of the Thiyyas had no connection with the Brahmanical worship systems.

For, from the very beginning of the Matriarchal Thiyya settlement in north Malabar, there had been no history of them having had access to Brahman temples. They had their own deities



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to whom they would lend their worship, such as Muthappan. I think this worship system had connection to the Shamanistic worship systems found all over the world.

Under the English administrative systems, there were no discrimination or denial of rights based on caste or community. Even the highest governmental posts were open to anyone to compete and get.

Now, let us see the state of the Ezhavas then. Whether they also had any traditional connection to the Brahmin religion is the foremost issue. It is said that they had come from Sri Lanka. It is seen in written records that among their traditional deities, were Maadan, Marutha and such other divinities.

It is seen that most of the persons of whatever religion and caste, did have an unbridled craze for mentioning a connection to the Brahmin religion as well as to the various antiquities connected to that spiritual system. (See Castes

& Tribes of Southern India written by Edgar Thurston).

It is very easy to understand there must have been a very concerted conspiracy in how the Ezhava organisation of Travancore came into the midst of the Marumakkathaya Thiyyas in Tellicherry and set up a Brahmin temple in north Malabar. First of all, the Marumakkathaya Thiyyas at that time might not have even a bit of Ezhava blood in them. Second, the Ezhavas had no connection or right over Brahmin spiritual or temporal antiquity.

During the English rule time in the Malabar district of Madras Presidency, there was one Chooraayi Kanaran, a Thiyya man, who retired as the Deputy District Collector of Malabar district. Then there was Dr. Palpu, a Ezhava man in Travancore kingdom, who had been insulted in his native kingdom. He had relocated to British-India and worked as a doctor in the British-Indian Healthcare or something else connected to it, as a medical



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professional. It is possible that both these persons were among the persons who might have taken part in the conspiracy to bring in the SINDP to Tellicherry. I have mentioned the names of the afore-mentioned persons without any evidence in my hands. However, when I ponder on this issue from an impressionistic mood, this is what dawns in my mind.

When the English administration went in for promoting English education in the British-Indian locations, most of the leaders of the various castes and communities might have been terrorised. Right from the days of the hoary past, there had been no interest among these castes leaders to see that the children of the ordinary classes and lower castes should get any education, and the skills to read and write. However, immediately on seeing that the British-Indian government was hell-bent on giving English to the lower class children, these clever higher caste leaders immediately took up the task of starting vernacular medium

schools in various locations. Off course, they were given education grants by the British-Indian government.

The most powerful inspiration that promoted this seeming altruistic action was the fear that if they did not do something outright cunning, the children of the lower castes and classes would soon be seen speaking in English. Even now, even the high quality demagogue communist revolutionary leadership have this aim. That the children of their cadre members should not get good quality English.



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28

The Travancore language that spread errors into the English language

What I intend to mention here now is about the pronunciation of English words. In Malabar only a few did get to learn English. In most of the places, it was Malayalam education that was initiated. The Christian organisations that had come from Travancore, and other organisations like the SNDP must have worked hard for spreading vernacular education. Even the Islamic organisations must have done the same.

However when speaking in a general manner, it might be said that many English words were pronounced in a more accurate manner in Malabar. For instance, words such as Work, Wash, Was, Is, Auto &c. However, when I went to Travancore in the early 1970's I found most words mispronounced.

It was noticed in Travancore that the

pronunciations was twisted or contorted to include the Malayalam alphabet sounds. Vark, Vaash, Vaas, Ees, Aato etc. are samples of the pronunciations heard over there. The question that rose into the mind was not: What English is this? Instead it was : Do the persons who are teaching English really know English?

Within the next 10 to 15 years, I had to see the rapid spreading of the Travancore English into Malabar area. As of now in Malabar, most of the vernacular medium schools and a few of the English medium schools are teaching this kind of erroneous English.

Actually the aim of the afore-mentioned organisations' educational efforts is not really aimed at any kind of enhancement of the knowledge and talents of their students. Instead they were all trying to limit the parameters of knowledge and skills to the confinements of their own organisational vested interests. Along with this, there was the secret aim in all these educations to slowly



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create a mass of people who would offer complete servitude and obsequiousness, and love, adoration and obligation towards them and only to them.

If there is no follower, there is no leader. That is profound insight that was there.

At the same time, it may be mentioned that in a feudal language social ambience, if there are not specific persons who are commonly acknowledged as the leader by others who mention themselves as followers, the social system might collapse and go into disarray. The reason for this is that, if there is no clear position of subordination under a commonly accepted centre and focus of leadership for each individual, mutual communication, conversation, discussion and such would become quite difficult. This is a feature of feudal languages.

29

Feudal language based education which places controls and limitation upon the students' route to development in a discriminatory manner.

The real truth is that alphabet and words learning can be done in a few weeks' or months' time. After that what is required are an environment, practical experience, interaction with high-quality people and an ambience conducive for developing intellectually, physically as well as in skills. None of these things are available in a feudal language based school or college, for the majority students.

The innate character of feudal languages is to allow and control the development of individuals who gets subordinated, in a very discriminatory manner. A few are to be allowed to grow and develop. The chance for the others to develop should be contained or misled by acting in a pose of very overt affection and love. For, the social system that



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gets designed by feudal languages is akin to a pyramid. If everyone are allowed to develop their personality and intellectual abilities in the same manner, the pyramid will falter and fall down.

However, it cannot be categorically said that no one would gain any benefit from this kind of education. For, as of now, to get most government jobs, this 'formal education' is a minimum qualification. Beyond that for many persons, to be able to compete in many physical sports events, this is a stepping stone or a pathway or door.

In this State, around 700 thousand students finish their 10th class every year. Out of this, around 2000 become doctors. For them this education is a minimum requisite.

Then there is the qualification required for going abroad seeking a job. It is said that as per the government of India rules, to be permitted to go abroad for any job, certain

minimum educational qualifications are required.

If one were to remove the students who went in for government jobs, or became doctors, and those who went abroad seeking a job, the huge amount each parent has spend for the education of their children turns out to be a huge waste for around 99% of the students.

However, when the English administration tried to spread education in British-India, which was there in around half the geographical location of South Asia, none of this was the aim of education.

Trap many children for around 10 to 20 years in absolutely useless formal education. And then reserve all government jobs and many similar things to only to those who had gone through this route. Well this was not the aim of the education brought in by the English administration.

I do notice that the pathway of this writing has gone a bit astray. However, since something



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has been mentioned about education, I think it is best to mention a few things about the great aims behind the English education that had been implemented in some locations in British-India, inside this subcontinent by the English administration. After this writing, I will go back to the original path of the writing.

30

Histories that point towards mutually opposite directions

In the 1960s, it was noticed that there were two different versions of history. The first one was what was given by the good quality English schools. As per this, the English rule in around half of the subcontinent did deliver very good inputs in this location. In most of the places, the people received the chance for fabulous quality personality enhancement. Persons such as Robert Clive, Henry Sleeman, Lord William Benedict, Lord Macaulay &c. were mentioned as great personages who pioneered the cultural quality development of the people here.

This type of history was studied by those who had good command and knowledge over pristine-English.

However, in vernacular medium schools, especially in government syllabus schools, the general historical information was given in a



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direct opposite version. As per this second version, what the English rule did in this subcontinent was clear-cut robbery. They destroyed the kings of the subcontinent. They looted all the natural resources of the place. All the so-called development they did in this location was only to facilitate their robbery and looting.

They imposed English education upon the people here. For what purpose do you know? To make all the people here their slaves. They required slave-workers to work in their establishments. So they terrorised the youngsters here to learn English. When their youngsters learned English, they immediately turned into slaves!

This is how the vernacular language school version history moves.

However the fact remains that most of the persons who did study this version of history did not have any connection with English

language at all. From that perspective, these students are the children of the persons who had escaped being enslaved by some blessing of god. At the same time, the students in the English medium schools of those times were the children of those who had been enslaved by the Englishmen by means of the English language. These enslaved persons are taking effort to teach their children the same language that was used to enslave them. They do not want to study in the vernacular medium schools, where the children of the free people study.

The people who have very little connection declare that it is English language that has brought in slavery here.

I had no idea in those days as to how learning a language could enslave a person.

But then the persons who were well-versed in Malayalam seemed to be very sure about this capacity of languages.

If another language speaker is forced to learn



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Malayalam, then he can be if required made into a kind of slave. As to this point, those persons were very sure. In the same manner, as per their logic, if English is taught to another language person, he can be similarly enslaved. This is the way they had understood the capacity of English language.

It took me some time to understand the vital information contained in this logic. Yes, it is true that if a non-Malayalam speaker can be made to learn Malayalam, a leash or a bridle can be placed upon him, if required.

However, if English language is studied, such a leash cannot be placed. Instead of that, most of the other leashes already there on the individual will all go powerless, with the entry of English. English is a language with no bridling power. There is no leash codes in the English language.

But then how will persons who know only their native vernacular get to know this information?

They do not know English!



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31

Where did Macaulay go wrong?



It was Lord Thomas Babington Macaulay who recommended the implementation of English education inside British-India.

As of now, in the various schools in India, the information that is being dispensed to the students is that the English rule that had existed in some parts of the Subcontinent had been on a looting spree here. This information

has currently spread all over the world. However, if one were to read Macaulay's Minutes on Indian Education, and get to understand the circumstances that led to the writing of this document, there is no way that such an erroneous opinion will get embedded in a person's mind.

In the various locations which were under British-India, i.e., locations ruled by the English East India Company, the Company did earnestly initiate various programmes to improve the quality of the people therein. The demeanour of a trading company was more or less erased. Instead, the Company functioned as a very responsible administration.

It is seen that governmental stipends and reimbursement of educational expenses was offered for studying in Muslim as well as Hindu educational institutions, and also for learning Arabic and Sanskrit.

Even then, some of the students who had studied thus did complain that they had been



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taught more or less useless things which could not be utilised for doing any profitable work. Some of them are seen reported to have demanded compensation. For, it was easily understood that book Arabic as well as Sanskrit traditional education had no use or value.

Macaulay did not learn the languages of this subcontinent. So, it is not possible to say that he did get much profound information about them. However, it is seen that he mentioned that these languages are rude.

From my own perspective, this defining statement given by Macaulay is a very powerful insight about the feudal languages of the Subcontinent. For, even though Macaulay did not very specifically say that the languages have mutually opposite codes of degrading and ennobling, he was able to notice that the languages had a very negative character feature. Even this simple information is not known to current-day Englishmen and women.

In a similar way, when I was reading the Minutes on Indian Education two days back, another sentence also came into my notice.

QUOTE: It will hardly be disputed, I suppose, that the department of literature in which the Eastern writers stand highest is poetry. But when we pass from works of imagination to works in which facts are recorded, and general principles investigated, the superiority of the Europeans becomes absolutely immeasurable. END OF QUOTE

In this quoted sentence, what is noticed was the mention of the superiority of feudal languages over English when their capacity for poetic creations is taken into account. I have taken up this issue for discussion in Vol 1 Chapter 83. (The mystic beauty in feudal languages).

However, Macaulay made a grave mistake in mixing up English literary antiquity and such other things with Continental European traditions. Even French language, which is the



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language of a land quite near to England, is felt to be feudal. That language is also mentioned as being quite poetic and beautiful.

32

It is wicked features that the codes inside feudal languages have



Image details

Title Ulysses and the Sirens

Herbert James Draper (1863–1920)

Date circa 1909

When moving from the world of imagination to that of reality, Macaulay gives more importance to English knowledge and information. However, in this claim also, there are limitations about which Macaulay has no information.

As of now, our world is on the verge of leaving the sphere of physical reality. A new sphere of reality, known as Software is opening up. In this world, language codes have much scope



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for activity. There are language codes which have wicked features and which have noble features.

However, when speaking in a general manner, it may be said that the codes inside feudal languages are of the wicked variety. It is true that feudal language poetry has enough poetic features to seduce, persuade and convince a person to mystic levels of hope and yearnings.

In ancient Greek fairytales, folklore or epic tales, there are mention of Sirens. These Sirens are extremely dangerous wizards who have features of extremely lovely celestial beings. They live in the seas. They use their facility for creating and singing extremely enticing and beautiful songs to lure all unwary sailors who happen to be sailing in their vicinity. These unfortunate sailors are thus made to deviate from their route. Their ships are then made to move towards sharp rocks. The heavy sea and the waves therein then crash the ships on to the rocks. This remains

the aim of the bewitching Sirens.

I do have a feeling that the Bombay Film World does have a similar agenda with them. I sense that they are working on an insidious programme of showcasing extremely beautiful song scenes from the Hindi films in native-English nations. The unwary native-English folks, who have no means to know about the sinister motives of these satans, are then promoted to have their children learn Hindi. It is my feeling that the Bombay Film World is spending a good deal of money for this. Their aim is to sow and reap. If the people can be made to learn Hindi, at the very least the Hindi Film Industry can reap a good profit from the films from those nations.

The truth is the almost all the states in India have been looted by this business group by promoting the idea that Hindi is the national language. For promoting this idea itself, they must have spent a lot of money.

These modern-day Sirens spread the feeling



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that the Hindi-speaking people are living in some kind of paradise world. This feeling might come from seeing the song scenes of such songs as Roop thera Masthana (Film: Aaradhan), Churalia hai thum ne jo dil ko (Film: Yaadon Ki Baraat), Baharoon phool barsavo (Film: Suraj) and such. There would be nothing wrong in saying that the whole programme aims to lure the native-English world to go blindly ahead and crash into some mighty rocks.

In the initial periods, the English East India Company administration had allocated huge funds for the teaching of the local vernaculars to the people. However, it was soon found that the people did not derive much utility from this learning.

For in these vernaculars, history, geography, science etc. were being taught in close connection to the folk-stories that said that all things came out by the churning of the Ocean.

33

The terror that gripped the traditional local social leadership

Some of the members of the English East India Company's Committee of Public Instruction, were of the opinion that English language as well as all the science, mathematics, astronomy, geography and such that was being taught in England should be taught to the children in British-India. However, the well-trenched traditional social leadership came out forcefully against this.

It was at this time that Lord Macaulay got appointed as the President of this Committee. He studied in deep the issues connected to educating the British-Indians. He then wrote a report which became famous as the Minutes on Indian Education.

In this report, he points out the absolute vacuum of modern scientific and technical knowledge present in the local vernaculars. Beyond that he pointed out that there were no



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buyers for the huge number of Sanskrit and Arabic books that the government (English East India Company administration) was printing every year.

The people desired that their children should be taught the same information and knowledge that was being taught in England. However, the local social leadership was against that.

The issue at stake was that if their followers improved, the leaders would lose their followers and leadership.

It is seen that many of the Englishmen also did agree with the contentions of the local social leaders. However Lord William Bentinck, who was then the Governor General of British-India, accepted the views of Lord Macaulay. He gave orders to allocate at least a part of the funds set apart for public education to implement English education in the country.

However, in Lord Macaulay's Minutes on Indian Education, there are some fallacies. The

main item is that he goes around defining the knowledge and information of English antiquity as Western knowledge. But then, the real truth was that comparing England with Continental Europe would be similar to comparing an elephant with a goat. Not only that, inside Great Britain there were non-English populations also. That is, the Irish, the Scots and the Welsh. They spoke Irish, Gaelic and Welsh languages respectively. However, the English East India Company did not go in for the teaching of those languages in British-India. It is possible that all those three languages are feudal languages.

When the Company went ahead with the teaching of English in British-India, in England, in some quarters, there were arguments that English should not be taught to the people of South Asia. For they had the foresight to know that if English language is thus given to other barbarian and semi-barbarian folks elsewhere, all the knowledge wealth, technical information and such other things that had been built up by



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England over the centuries, would leak out of England. Beyond that, everywhere including in the arena of International business, these newly educated-in-English people from this subcontinent would enter and occupy the positions.

In spite of all this, the English East India Company went ahead with its imprudent programme of supporting English education inside British-India. All facilities for this were set up.

34

The divine aims of the English East India Company

However, it was amply clear that the English East India Company did not have the financial stamina to provide English education to the tens of millions of people living in the part of the subcontinent ruled by them.

Macaulay said thus about this issue: We should provide good quality English and other modern information and knowledge to a particular group of people of this place. These persons, who have thus received information and knowledge via English, would give English language as well as this knowledge and information to the other people here. Thus everyone would develop.

QUOTES from Minutes on Indian Education:

that it is possible to make natives of this country thoroughly good English scholars, and that to this end our efforts ought to be directed.



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that it is impossible for us, with our limited means, to attempt to educate the body of the people. We must at present do our best to form a class who may be interpreters between us and the millions whom we govern;

..... To that class we may leave it to refine the vernacular dialects of the country, to enrich those dialects with terms of science borrowed from the Western nomenclature, and to render them by degrees fit vehicles for conveying knowledge to the great mass of the population. END OF QUOTEs

This belief of Macaulay was a foolish one. In this subcontinent, no one desires the development of others. Everyone speaks feudal languages which have the quality and features of See-Saws. When one person develops, the other person necessarily goes down.

All those who received English language,

simply aimed at their own interests. Many of them went in for high position jobs. And there were many who relocated to England for higher education.

And when they reached there, they introduced themselves as the ‘leaders of Indian freedom struggle’.

They took effort to see that the others in their own native-land did not get to learn English.

“Is English not a foreign language? Why should you study that? Isn’t our own language fantastic? How beautiful are our poems!”

Then they would go around saying thus: “Our forefathers went into wild forests. Did they not live in the solitary hamlets of ancient Sages (rishis) and learn from them?”

Their actual aim would be to see that the children of others do not get to learn English.



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What no one else dared to do

When the English East India Company was ruling around half of the geographical location of this subcontinent, they took very strong steps to give education to the people here.

However, one needs to ponder on what the aim of this education was. For, this writing moved into the direction of education, just to find an answer to the question of what is it that formal education should provide to the people.

We might be able to find this aim in the words of Lord Macaulay.

What was to be created in this subcontinent was : "a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect."

It is these words of Lord Macaulay that the local social leadership in India consistently takes up for disparaging.

They have even gone to the extent of misinterpreting these words to argue that it contains a racist policy that aims to exterminate the people of 'our nation'. How can they try to convert our people into Englishmen? Is it not a technique to make us their slaves? Is it our fate to be their servants?

However, it is not very difficult to give an answer to this. If the Brahmins (the original Hindus) of this subcontinent had said something similar, would it have been a misdemeanour or rascality?

For instance, the Brahmins of Travancore of those times decide to develop the social standards of the lower castes therein. Let us suppose that they make a declaration thus:

By blood and skin-colour let them be the lower castes (Pulaya, Vedar, Kuravan, Pariah, Pandaram, Kushavan, Kaanikkaar, MalaArayan, Chovvar, Ezhava, Shanar, Sudra). However, in taste, in opinions, in morals and in intellect, let them be Brahmins!!!



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Do not think that such a declaration would come forth from the Brahmins of those times. For they know the peoples of this subcontinent. If one person were to bend his head, they would climb on the head and would try to push that person on to the ground. If they are lifted and placed on the shoulders, they would chew on the ears

Into a social atmosphere such as this, the English Company is endeavouring to pour in all the priceless knowledge and information, which they are received from their own heritage and antiquity. They are not merely trying to transfer all this to the peoples of this subcontinent, but they are earnestly doing their best to make it happen.

There are many Englishmen who come to this subcontinent for brief periods. They would grasp very shallow information about the subcontinent.

That it is very easy to develop the people here.

In fact, they would show how this can be achieved very fast.

Actually the fact is that all these things are not what the local people here cannot envisage. However, the languages here are so terrible that it is not possible to converse even with a lowest-grade government official retaining one's own dignity. This is the essential information which the visiting Englishman does not know.

Now we need to ponder upon the meaning and sense of the words: 'English in taste, in opinions, in morals, and in intellect'. We need to think deeply on this. For, it is my feeling that formal education should be focused upon this and only on this. The other items are mere frill items.



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India that was British-India and the modern fake-India



SOUTH ASIA



The theme for discussion here are the words Lord Macaulay wrote way-back in the 1830s : "English in taste, in opinions, in morals, and in intellect."

It is possible that this thing might become a very deep subject for inspection. If done thus, a lot of things which might give a resounding slap on the face of the various indoctrination been done in Indian formal education, will have to be mentioned. It is not possible to say for sure now as to how deep this discussion will proceed to, here.

When this item is taken up for inspection, what comes out very clearly in the very initial approach itself is this:

What will happen would be a comparison between pristine-English antiquity with that of South-Asian social antiquity. The powerful differences as well and sameness that are there between these two systems will be brought out into the open.

Pristine-English antiquity is the antiquity of the



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people of the small place known as England, which itself is one of the four regions of an island beyond the boundaries of Continental Europe.

What are going to be taken up for inspection are not antique feature of the kings, queens and members of the nobility over there in England. Instead, what are being focused upon there are the traditional features of the common people there. How they, the common people, were connected to the members of the nobility and as well as with the members of the royalty, also might need to be part of this investigation.

At the same time, it is possible that the geographical location that Lord Macaulay mentions as 'India' might include both the country mentioned as 'British-India' and also the various native-kingdoms which all existed all around British-India.

What has to be mentioned at the very first itself

is that these two different historical locations were not actually part of any ancient nation called India. It is possible that before the creation of British-India, that there was no nation called India in any part of the subcontinent.

China had been a location which had held its monopoly over silk production and trade by keeping secret the technical information of skill production for many centuries. It is seen that in the ancient days, the maritime traders of those times did know of a location to the south-west of the geographical location known as China. I think that this location was known in the maritime and other trade centres of those time in various parts of the globe as Hind, Sindh etc.

It is not known for sure as to whether these traders knew clearly the geographical boundaries of this location. It is also possible that these people had no clear information on what all native kingdoms or countries were within this geographical location. May be the



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place was seen as similar to the American continent. A huge geographical location.

37

Place names in international history records

When seen from that perspective, it is seen that many of the place names in Kerala, which are being erased out of formal use, had been used in their ancient trade-centres. For instance, see these names: Calicut, Quilon, Cape Comerin, Cannanore, Cochin, and Laccadives. There are more.

Calicut was the place which exported Calico textile cloth to international trade centres right from the time of yore. Records of Calico cloth reaching Continental European commercial areas around the 11th century AD are available it seems.

In the same manner, it is seen that in the remote eastern regions of the Oceans, a big land location with no precisely known boundaries, called or known as Hind or Sindh had been mentioned in those days. However, there is no record that anyone or any king from this location had claimed to be an Indian or



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Indian king in those times. It is not known if Rama, Arjuna or some such other persons had made such claims anywhere. Whether Alauddin Khilji or Akbar or Aurangzeb had said any such thing is also not known.

It would be utter nonsense to define the various kingdoms and kings, which or who had existed in any part of the subcontinent before the creation of British-India as Indian kingdoms or Indian kings respectively

If such a verbal usage is correct, then the various kings who had been there in the current-day location of Pakistan in days of yore, would have to be mentioned as Pakistani kings. Likewise ancient kings in the current-day location of Bangladesh would have to be mentioned as Bangladeshi kings. However, all of these things would be mere nonsensical expositions given by persons who have excessive contents of knowledge in their shallow heads. It is people like these characters who are administering the Indian

pages of Wikipedia. As such, such kinds of extremely jingoist ideas are seen to be filled to brim in hundreds of Wikipedia pages.

It is not possible to go into the basic historical parts of this subcontinent as of now.

In this subcontinent, there are an immensity of population groups having widely differing character features. Between these different population groups, there are a lot of differences in terms of language, social ceremonies, spiritual rituals etc. At the same time, in most of these population groups, a craze to be near to or connected to the Brahmin class or caste is seen.

If this is seen from a platform of feudal languages, one will not be surprised at this attitude. To be able to prove that one is connected to the higher up people has the value of gold in feudal language codes.

It is generally seen mentioned that in the northern parts of the peninsula, the languages are quite near to Hindi; and the script is



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mentioned to be Devanaagari. However, in reality this need not be correct. There have been many languages which had not connection to Sanskrit and Hindi, some more than two thousand years back in this area. For example, Pali, Prakrit, Magadhi, Aradha Magadhi &c. I am not sure as to which all among them have had some connection to Sanskrit or to Hindi. However, it might be true that some of these languages did not have any connection with these two languages.



At the same time, Tamil might have been the language spoken by the people in the southern end of the peninsula. It is seen mentioned in Travancore State Manual that the linguistic antiquity of Travancore was that of Tamil. In the same book, it is seen mentioned that even a stone scripture record of Onam is written in Tamil. Could it be that both Mahabali as well as Travancore were of Tamil antiquity?

I would like to place on record that I have not taken up any deep study on the Tamil antiquity of Travancore and of Onam. I have just written a thought that just came into my mind.



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Where is this India?

In Europe, there was a common knowledge among the people about a place known as India.

The reason for this might be that pepper which was a very essential item in almost all house kitchens and dining tables was coming from India. In the cold winter months, just before meat was placed for being smoked, it was covered in pepper powder. This will help in keeping the meat unspoiled for a long time. At the same time, the meat will become soft. Taste will improve. The people there used to view this wonderful pepper as some kind of very precious item.

Where was this pepper coming from?

The answer they received was 'from India'.

However, this answer was a very hazy one.

The real answer would be : from Malabar, and

from places south of Malabar such as Cochin, Quilon, Ananthankaad &c. For, this pepper was not to be found in any other place in the subcontinent. (In some other areas inside this subcontinent, an item which could be used in the place of pepper was available. That was Long Pepper. However, the essential quality of this could not match with that of pepper.)

The Arabian maritime-traders monopolised the pepper trade to Venice, which was on the coast of the Mediterranean Sea in Continental Europe, for many centuries. The Venetian merchants had monopoly over the pepper trade from there, I think.

Before the advent of the Arabian traders, I think, many others might have done this trade. The Arabian monopoly over this trade was broken with the arrival of Vasco da Gama to the Malabar Coast. The news that reached Europe was that Gama had reached India, the land of pepper. However, the actual truth was that he had reached the northern areas of South Malabar.



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Columbus went from Continental Europe in search of this very same India in a different direction. The place he reached was the American Continent. Thus the people in that continent also became Indians. Till around 1990, if the word 'Indian' was mentioned in the US, it was these native-Indians of the American Continent who would be thought about.

Thus the Continental Europeans created two different kinds of Indians in this world. One in East and the other in the West.

After understanding that the 'India' in the west was not the India connected to pepper, that place was given the name America. However, the native populations of that continent were never mentioned as Americans. Instead of that, the natives there remained as Indians. Till around 1990s.

After the 1990s, a huge number of low-cost IT labourers arrived in the US from many 3rd

world nations. Among these labourers, a good percent was from India. From that time onwards, the indentifying word 'Indian' of the native populations of the American continent became a confusing word. For, it could mean either to two entirely different populations.



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The creation of Keralolpathi

I think I will mention something which is not relevant here and then move forward.

When I read various writings from ancient times connected to the various places in the world, I used to notice mention of the place 'Malabar' in some unexpected locations. In the same manner, such places as Calicut, Quilon, Cape Comerin, Cannanore, Cochin, Laccadives &c. as well used to be seen in some books or writings, quite unexpectedly. However, I do not remember seeing the word 'Kerala' in any such writings.

For instance, in my childhood days, when I read the travelogue of Marco Polo, I remember seeing some mention about Malabar. Marco Polo was an individual who had lived in the 1300s.

I do not remember seeing the place name 'Kerala' even in that. Maybe if I were to go

searching for this place-name, I might come across it in some books or writings.

I am not sure if current-day Kerala State does give much importance to the epic periods in its official historical studies.

I understand that both Kerala Mahathmyam as well as Keralolpathi does mention the creation of Kerala. It is said that in both these books, the story of Parasurama is being mentioned. I am not able to categorically say that there is no bit of truth in this story. However, would it be possible to claim that the population groups mentioned in those books have much connection to the current-day peoples of Malabar and Travancore?

It is said that both Kerala Mahatmyam and Keralolpathi are not books that have recorded events and incidences in the pre-historical or historical days. Instead, it is being said that both of them have been written in very recent centuries.

Travancore State Manual, written by V Nagam



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Aiya is of the opinion that Keralolpathi has the antiquity of only a bit more than one century.

QUOTE from Travancore State Manual (1906):

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Keralolpatti, — a treatise, the statements in which however should be taken cum grano salis, for it is only, after all, a collection of the best available materials known to the people of Malabar more than a century ago.'

Kerala Mahathmyam is also claimed of similar antiquity. There are other claims that both these books have been written in a premeditated manner to justify and give legitimacy to the age-old Brahmanical supremacy in the local social system.

I am leaving this theme here. The thing is that whenever something off-course is touched upon, the streaming direction of the writing gets terrifically disturbed.

40

The forward movement along with creating a new background

Now I need to mention this. I am going to take up the theme mentioned by Lord Macaulay for the purpose of comparison. I am taking Travancore as a sample representing the peninsula. The reason is that almost all the languages of the subcontinent do have the features of ennobling versus degrading social hierarchy encoded in their word codes. In the ancient times, I think that the upward focus of the languages of the northern and southern parts of the subcontinent was towards the Brahmanical social supremacy levels.

This is a much complicated subject and cannot be taken up for discussion here, now. The presence of Muslims, Christians and such others will make this theme much more complicated. Beyond that, the population groups of the north-eastern parts of the subcontinent are of an entirely different kind. I



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have no information about the feudal encodings of their languages. Nor do I have any information of where the upward focus of their feudal languages is pointing to.

Due to all these reasons, I am taking only the social history of Travancore to discuss about the social history features of this Subcontinent.

Differential Calculus is a part of Mathematics. I vaguely remember that there is a dy/dx processing feature in this mathematical subject. I think this processing is by taken a minute part of a huge thing. By processing this through Calculus, the wider features of the huge thing can be calculated or arrived at.

I am aiming to use the same technique here, so to say. I am taking up minute parts of the social feature of Travancore area for microscopic inspection. From this study, I think I will be able to extrapolate upon the wider and common social and historical features of the totality of the subcontinent.

The reader might wonder as to why so much had to be written just to make a delineation upon a minor verbal observation of Lord Macaulay. The exact reason for this is thus:

Most of the things I am going to say will not be able to get the support or ratification from formal academic studies. If I go ahead without mentioning this fact, the reader might find that my words do not correspond with many commonly accepted historical facts and logic. For this very reason, for each of the things I would need to say, I would be creating a very powerful background setting and scenario.



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41

It was English traditions which were being promoted

The misinterpreted declared aim of Lord Macaulay is this: "a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals and in intellect."

In the very first glance itself, a very specific point can be seen in this declaration: There is no aim to teach the cultural and behavioural features of the Whites or Europeans or of the British. Instead of this, what is being aimed at is the dissemination and encouragement of English social and intellectual ideologies, in their fullest and highest form.

In many locations in this writing, Macaulay has used the word 'Europe' as a sort of synonym for English systems and way of life. However, in this specific declaration, he has avoided both the words 'Europe' as well as 'Britain' as a substitute for the word 'English'. This should be

a point for contemplation. The absolute truth might be that the social cultures and such other things of both Europe as well as that of the Celtic language locations of Britain (Ireland, Scotland and Wales) might be totally different from the social culture and such other things of pristine-English.

It is very easily seen that Lord Macaulay has used the word 'English' in a very calculated and deliberate manner.

There is a word 'chivalry' in English traditions. When this word is viewed in close connection with pristine-English language, it is seen to focus upon decent behaviour to the women folk. However, when this same word is connected to Continental European social traditions, this word is seen to be connected to the feudal culture of Continental Europe.

This word can be seen to exist in close association with the personality of King Arthur, the legendary personage of England, and with the glorious traditions of his Knights at the



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round table.

Beyond all that, the term ‘Gentlemen’ can also be connected to this word.

The vital core of this word is that of treating the women folk in a ‘respectful’ manner. However, the word ‘respectful’ used here cannot find an adequate meaning in the languages of South Asia. For, there is very little connection of the word ‘respect’ used in English with the corresponding word used in Malayalam and other feudal languages of South Asia. In feudal languages, the meaning of ‘conceding respect’ actually means ‘conceding servitude and obsequiousness’.

The condition of being held by animal claws

In Malayalam, the landlord folks address the women who work under them with the words such as Nee (lowest you), Edee (very low pejorative addressing), Yenthadee? (What is it edee?) &c. She is referred to as 'Aval' (lowest grade she). In Malabari, the equivalent pejorative words are Inhi (lowest you), and olu, aLe, YenthaLe? &c. When the communication is thus enforced, the woman who has been thus held down as a subordinate gets the feel of being held down tightly in animal claws. This is something that cannot be imagined or understood in English.

At the same time, women folk who are native-English are also different from the above-mentioned woman. If women, who are seen as subordinate to them come and converse with them, they do not use pejorative forms of you, he, she, what is it lower-grade-you? and such other usages. When seen from this



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perspective, native-English women folk as well as the native-English men who are supposed to behave to them in a gentlemanly manner are totally different from the women and men folk who are native-feudal-language speakers.

Both men and women who are native feudal-language speakers are very necessarily impolite and degrading in their dealings with persons who they do not see as superior or as their equal. They do not offer this strange thing called 'respect' to those who they see as endowed with goodness and are mentally pure. Instead they offer it to those who they view as powerful enough to punish or torment them and their lives, and to those from whom they need to extract some kind of benevolence.

The above given video is from a old-time film in which themes from an English Nursery Rhyme (Little Bo Peep) and an English folktale have been used to create the story. What is being displayed is old-time England.

The video depicts the scene when the rich local landlord talks to Little Bo Peep and insists that she should marry him. However, when viewed from a feudal language perspective, not much evilness can be seen in him. He does not use degrading pejorative forms of addressing to the young damsel. Not only that, Little Bo Peep addresses him as Mr. Barnabee. This kind of addressing from a platform of a stature of verbal equality cannot be envisaged in feudal languages

This kind of elevated personality stature and dignity cannot be created in an ordinary working class man or woman, when they have to deal with a social upper class man or woman who has punitive powers.

In current-day England, the uncontrolled entry and filling up of the social system by feudal language speakers from elsewhere is making mincemeat of these kinds of traditional simple, and at the same time, elevated personality standards of the native-English folks. For, the very glance and other connected body



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language features of people, who have terrible pejorative forms of You, Your, Yours, He, His, Him, She, Her, Hers, They, Their, Theirs &c. rolling incessantly in their minds, would have the satanic power to atrophy the personality of anyone who exists with a very light and simple personality standard. Native-English women will very naturally adopt a masculine posture in the presence of such persons. That is the way in which the provocative codes that gets radiated from the feudal language speakers would have to be fended off.

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The social hallowedness of the Olakkuda (Palmleaf umbrella)

The terror connected to feudal languages is not just that a landlord would use pejorative degrading words to his own land tenants and bonded labourers, and to such other subordinated persons. Instead, it is that the same verbal codes can be used by the subordinated class persons on to whoever comes within their grip or proximity.



Nair lady holding the ola-kuda to retain respect from the lower castes

That shall also spread significant terror in the



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local social atmosphere. Any individual can come out of his or her dwelling only by displaying his or her social stature, if he or she has any. If this is not done intelligently, Lakshmikutty Thamburatti (noble lady Lakshmikutty) will get converted into a mere Lachmi and a Oal (lowest grade she) and an Inhi (lowest grade you) when passing through a place full of labourer-class Thiyya women.

If a Brahman woman is coming out of her dwelling, it is good that she is accompanied by a Sudra (Nair) maid. At the same time, if a Nair damsel wants to walk in the outside streets, it is best that she has an Olakkuda (palmleaf umbrella) with her. This would lend her the social superiority when moving through the locations where the lower caste people are present.

When speaking about the social hallowedness of the Olakkuda, I remember one story narrated by a Thiyya landowner class individual.

The incident happened some forty years back. In one of the interior villages of north Malabar, one Malayan (lower caste) young man made a palmleaf umbrella (Olakkuda). He had used his own ingenuity to create the umbrella, which really required a lot of intricate skills. He was very proud of his achievement. Holding this umbrella, he walked into the nearby Thiyya landlord's house.

The Thiyya landlord literally went into a terrific shock. He could not control himself. He shouted at the Malayan, 'What is this eda?' Eda is a very degrading pejorative. The Malayan youngster still could not understand what had gone wrong. He with a pose and expression of great achievement, showed his creation to the landlord. The landlord took the umbrella from him, put one end on the ground, placed his one foot on it and stamped into two pieces. Then he took the pieces and threw them into the yard. He then murmured to the others who were watching the mêlée, 'His (oante)(lowest grade he) bloody show-off!'



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Yes, it is true. If an ordinary man comes into the police office wearing the insignia of a senior police officer, will the police constables allow that?

The native-Englishmen who live in England now do not know what this social insecurity is all about.

Macaulay envisaged of the people of British-India who could be English in taste, in opinions, in morals, and in intellect. If these people come on top, they would not hold down the people under them with beastly animal claws, so to say.

If they socially arrive at a lower position, they would not use verbal codes to tear down those who were above them.

Instead, they would be persons who do not use such beastly languages.

Around 20 years back, when I was travelling on a two-wheeler through the Wynad district, a state-wide bundh (state-wide blockage

proclaimed by a political party) was seen proclaimed. I had to stop my journey. That night I stayed in the small hut of a local family. In that house, an elderly man and his wife were the only occupants.

The next day, when conversing about the social antiquity of the place, the householder related a small bit of the local history.

In the earlier years, there was a local landlord there. He had a very close and intimate subordinate with him. This henchman would come visiting the various isolated hutments in the locality. Wherever there was a young good-looking young wife, he would instruct the husband thus: 'Tomorrow the landlord will be eating from here in the noon. You need not be here. Tell your wife to be ready for the occasion.'

All addressing will be in the lowest indicant word code for You. That is, Inhi or Nee. And for the word She, it would also be of the lowest indicant verbal codes. That is, Aval or Oal.



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The next day, the landlord will arrive for the solitary feasting. The young wife alone would be there. It is possible that the young woman would also be overjoyed to allow the great man to feast upon her. For, it was the highest He in the verbal codes that had come to taste her.

I have personally seen a local great / big man more or less subordinating a husband and wife household by addressing both of them as Inhi (lowest you). The husband and wife were under compulsion to use only words of servility towards the great man. It was quite noticeable that the landlord had total command over the couple. The good looking woman had no escape from his soft toned bridle upon her. The husband had no voice.

When the English administration set up written codes of law and the police system, and also disseminated the English language all over the land, the beastly claws of the landlord class and the capacity for biting that the lower classes had, both slowly got erased out.



It might be true that many a member of the various local small-time royal families and of the traditional landlord families would have done a lot of subversive activities to overthrow the English rule. As to the police personnel, they were also from the local populations. They



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would quite naturally be quite brutal in their attitude to any local individual who happens to fall into their hands.

Even in Wynad, it is seen mentioned that the henchmen of at least a few local small-time Raja families did attack the police. The persons are as of now being celebrated as great freedom struggle heroes in the school history textbooks.

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The mental instability condition that sets in when experiencing the oscillation of the verbal codes

Most of the populations groups who came from outside and were able to occupy positions of authority over here, did try for a marital relationship with the Brahmans or with the landlord classes. Many of them would have an immensity of marital or non-married relationships. However, of these, what they would like to admit to the outside world would be their relationship with the higher caste families only.

However, in many occasions the native-Englishmen were not so discriminatory in their marriage relationships over here. Many of them lived with native women of this subcontinent. That was due to the fact that they could not get a female of their own population from here.

In Tellicherry, many lower class women of the



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Thiyya community did live with some such Englishmen. Edgar Thurston mentioned that a Thiyya community leader had conveyed to him the information that such kinds of women did not have any value or respect inside the Thiyya community. However the social reality would be the exact opposite. I have been informed by persons who had firsthand knowledge of the social condition of those times, that many of these women did acquire very good mastery over the English language quite fast. With this accomplishment, they could come out of their traditional suppressed social levels very powerfully.

In fact, a person of those times did narrate to me that when a young woman by the nickname of Sayiv vecha Matha (Matha who was kept by the Englishman) came into a social gathering, everyone present there got up from their seats in a pose admitting servitude and offering respect.

It can be said that the Anglo-Indian children

born out of such relationships did not suffer from the social suppression that their mother's family had experienced over the centuries. However, there is something more to be placed on record here.

That is this:

When reading Castes and Tribes of Southern India Vol 2, written by Edgar Thurston, I happened to come across this statement and declaration:

QUOTE: Writing concerning the prevalence of insanity indifferent classes, the Census Commissioner, 1891, states that "it appears from the statistics that insanity is far more prevalent among the Eurasians than among any other class.....

The subject seems to be one worthy of further study by those competent to deal with it. END OF QUOTE.

This statement points to a social reality experienced by the Anglo-Indian folks who had acquired good acumen in English. When



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speaking in English, they would rise up to a very high level in the social system. At the same time, when they spoke or communicated in Malabari, Tamil or Malayalam, the other people in the local society would degrade them. This was the mental atmosphere that they had to endure.

For, in many cases the Anglo-Indian individual's mother's family would be defined in the lower-grade words of the local vernacular. Beyond that, the very fact that this individual had acquired a good command over English and also had connections to the English social atmosphere over there, which would naturally accrue to him or her very good social freedoms, would most probably have ignited terrific antipathy and enmity towards them in the minds of the other local people.

These local people would be quite determined to make them experience the degrading and shackling words of addressing and referring such as Inhi (lowest you), Inte (lowest yours),

Yenthane (What is it you-lowest-grade-individual - male), Yenthaale (What is it you-lowest-grade-individual - female), Eda (pejorative degrading - male), Edee (pejorative degrading - female), Oan (lowest he), Olu (lowest she) etc. They will not allow them to escape the biting words.

It is a situation of one's mental stature bouncing up on to the heights and down into cesspool at the bottom, continually. This is what creates the mental trauma and unease. There is one specific reason why the charade science known as psychology does not touch this very simple information. And that reason is that the native-English does not have any information on this.

In the US, in the last 30 years or so, there have been many instances wherein native-English speakers went berserk and shot down people. From an English perspective, no specific reason can be found for these seemingly senseless and unprovoked actions. However, in one of my very old books, I had more or less



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prophesied that these kinds of incidences would come about in the US and in other native-English nations. However, the feudal-language speaking populations who had crept into native-English nations had tried their best to see that this issue is not taken up for any kind of scrutiny or study.

I had this experience. Some more than twenty five years back, I accompanied another individual to a government office. We met a government official who had a designation name which could very easily be confused with that of a high-ranking official. This official had his own cabin in the government office. He was sitting with all the pomp and pageantry that Indian government officials claim as their birth-right. We sat in front of him. The person, who was with me, conversed with the official. The government official addressed this person with a Ningal (polite level of You). Then this person also addressed the government official with a 'Ningal'. It was a very terrific deed. No Indian

citizen without some kind of official clout would dare to address a government official as an equal. This simple word 'Ningal' (polite You) was something like a bomb. The government official simply went off his rocker. At least some of the symptoms of schizophrenia were rapidly displayed by the official. I will make a more detailed narration of this event later.

People living in a feudal language atmosphere will be getting or getting assigned a very specific degrading or ennobling stature in every specific location. If this stature gets disturbed in that location, it is a grave mental trauma and a problem. However, usually all individuals take care to see that no dislocation of their stature towards a lower grade happens. However, in English, in all situations and locations, these verbal codes remain unchanged and static. This will more or less give a definite stability to the mental stature and state.

In feudal language societies, this kind of



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serene and undisturbed mental stature can be achieved by going to a forest area and living there in spiritual hermitage.

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About the total change in personality that can be affected by learning and internalising English language

The educational aim of the English East India Company was to create "a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in intellect."

It was not aimed at adding some English into the mind of persons who already had ample amount of native-land evilness and wickedness in their minds, so as to empower their sinister capacities.

The moment pristine-English is able to replace the evil feudal languages from the working and thinking process of the mind and brain of the person, he will become totally different from a typical feudal language speaker of the Subcontinent.

These two persons are absolutely different in mental development from each other. Even though both of them can be mentioned as



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human beings in a cursory manner, the fact is that the common items in them might be only what is there in this simple definition.

To understand this point clear, please look at this illustration.

In pristine-England, a domestic-help woman comes to the house where she is working. This woman enters through the front door itself. She sits in the same chair in which the members of this family regularly sits. The same She, Her, Hers, He, His, Him are used by her and the family members with regard to both sides. That is, there are no different levels of She, Her, Hers, He, His, Him &c. That is, no higher version and a lower version. No superior version and no inferior version. She sits at the same dining table in which the members of the family sit for eating. In terms of dressing, there is no inferior or superior versions enforced between the domestic help and the members of the family.

However, in this feudal language speaking South Asian subcontinent, this kind of a wonderful social scene never be envisaged.

Over here in South Asia, the maid servant who comes for work has to enter through the kitchen door, in many houses. In many houses, she will not be offered any chair or seat of sitting down. It is better to make her sit on the ground. If she is allowed to sit at the dining table, it will lead to various problems. In her dressing standards, it is imperative that she is dressed in cloths which would very powerfully declare that she is a low-grade servant. If this woman were to respond to addressing and referring words such as Nee (lowest you), Aval (lowest She), Avalude (lowest Hers), and mere name, by using the same level of words, it can create a highly explosive atmosphere.

However, if in a terrific intellectual mood of human equality, if the householders upholds the idea that the domestic servant maid should be treated as an equal, then things will go into great calamity. The domestic maid-servant will



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pull down the stature of the householders in the word-codes into the cesspool level.

Feudal languages have the design codes to arrange human beings into varying levels of stature. And then it gives the lower-positioned persons the claws and teeth in verbal codes that can bite and claw on the upper positioned persons, if the opportunity arises. The upper-positioned persons are aware of this beastly capacity of the lower-positioned persons. So they always carry various kinds of adequate protective gear as they move about in the social sphere.

Some of these social shields include such attitudes as : designating a section of the population as menial class and forcing them to sit on the floor. More conveniences should be offered only to those who are above this class, and they should be willing to offer profuse attitudes of servitude and respect.

It was not the aim of Lord Macaulay to offer a

new weapon to the downtrodden persons by which they could bite or attack their social superiors. Or to offer a heavy hammer to the upper-class persons by which they could beat down their social subordinates.

Instead the wonderful and great English East India Company aimed at removing the evil languages here which were creating such diabolic mentalities in the subcontinent.

However, in the various formal histories that are taught in schools and colleges, this English East India Company is being depicted as one of the most evil organisations which this world has seen. Yet, the real truth is that this company was one was the most wonderful organisations that this world has ever seen.

The fact is that the current-day formal education is good only for promoting wicked attitudes in the minds of the people.



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Mental balance and imbalance in a feudal language atmosphere

In a feudal language atmosphere, the amount of mental relief and stability a person would gather in a particular location would depend on the verbal codes arranged or offered for or to him.

In the same place or location, there will be variation in the mental stability or relief, depending on what word for You is used in that specific location. That is, 'Saar' or 'Mash' or 'Thaangal' (highest level You), 'Ningal' or 'Thaan' or 'Yeyaal', or 'Nee' (lowest grade You). In Malabari the corresponding words would be Ningal / Ingal (highest You) and Inhi (lowest You). In the same manner, there are many other similar word forms in feudal languages. I think that in none of the feudal language nations, have there been any attempt at doing a formal study on the varying and

different affects of the different levels of Indicant word codes. Neither the governments nor the mental science professionals.

I have referred to the effects created by these kind of various levels of word codes in my ancient book, March of the Evil Empires; English versus the feudal languages!, some more than twenty years back. I understand that my writing style has been defined as some kind of 'Hate Speech' by some of the immigrant groups or persons who have swarmed into native-English nations. I understand that they have made this review and report in certain critical locations in the IT world.

The reason why I am mentioning all this is that in the education envisaged by Macaulay, the various individuals working in varying professions, would be protected from the hammering effect of the spiteful definitions of many others in the same society.

The next item for inspection is the term



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‘English in taste’ mentioned by Macaulay. The word ‘taste’ has such meanings as flavour, perception, appetite &c.

I will take this item up for inspection in my next writing.

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The native languages of this peninsula are very rude

Before embarking on discussing Macaulay's words 'English in taste', I think I need to write something more about what had been hinted at in my last post.

The item in focus is Macaulay's declaration that the native-languages of this subcontinent are rude.

It is quite natural the husband is addressed as Nee (lowest you) by his job owner. In the same way, he is referred to as Avan (lowest he, him). However, when the job owner, using his right as the job giver, comes into the house of his employee and starts addressing this man's wife and his other relatives with the same level of indicant word codes, it is a different proposition altogether. All the members of the employee's household would get to feel a bridle or leash latching on to them.

The very mental focus of the household can



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get disturbed. The atmosphere inside the household can get shattered.

There are many things to be mentioned about this. However, I will mention only one item here.

The wife in the native language world is a woman who does concede subservience to her husband by means of addressing him as Chettan, Annan, Achhayan, Ichchayan, Ikka &c. All these are words acknowledge the superiority of the person so addressed. However, the same level of superiority will not be offered to any husband, who is working as a subordinate to another person, in the outside world.

The wife going to and interacting in the social areas where her husband does not get the same level of 'respect' or 'subservience' which she is herself offering to her husband, will gather a lot of negativity into the husband-wife relationship. When she sees her husband in a

position and form, wherein he is treated with disdain, disrespect and without any 'respect' can induce many levels of repulsion in her towards her husband.

Beyond all this, there is one specific item in the verbal codes which is not known to the native-English speakers. In at least some social locations, the verbal codes of 'servitude' / 'respect' can act as a sort of Aphrodisiac. The woman would get to feel various kinds of attractions towards the person she is offering her servitude. In certain cases, this attraction can very easily become an emotion which an Aphrodisiac does usually create.

There have been many kinds of so-called social reformers who seem to desperately call upon the woman-folk to break their fetters. However, these very persons seem to have no information on the limitations which verbal codes do impose upon individuals.

Imagine a person who is respected much or shown much servitude by the other members



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in the family. One day a socially superior person comes to the house and starts using the pejorative form of the words for You, He, Him, His etc. towards and about this person. The affect on the whole household then would be as if a poisonous slimy creature has entered into the house and set up abode. Every member of the household would lose his or her peace of mind and would continue to be in a disturbed mood. The scene would be as if terrible venom has spread out in the very air inside the house.

Such terrible verbal codes are there in feudal languages. No person would enjoy going to a location or to interact in there, wherein he or she is not offered the requisite 'respect' or 'servitude'. At the same time, people would not forget to degrade and denigrate anyone who is found to be indulging in any effort to gather 'respect' without having anything tangible to display as a prop up for 'respect'.

In the case of government officials, if they fear

that they would not get the required and expected levels of servitude and respect from the common people, they would not budge from the cabin. Most of the vital reasons that create the symptoms which are identified as Paranoia in the foolish Mental science subject, can be found inside the verbal codes of feudal languages.



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From the memory of an IP officer

When I was staying in Bangalore in the earlier 1980s, I remember reading an article written by a person named Proxy Fernandes (since it is a far-off time, I am not sure if the name is correct). He was a native of some Indian state, possibly Karnataka.

He was an IP officer (Indian Police /Imperial Police Officer) who had served during the English rule period. IP was the police administrative service which had been there in British-India. When British-India was taken over by India, this service was converted into the IPS (Indian Police Service).

In this article, he claims that during his tenure in British-India, IP officers used to enter into police establishments without any prior intimation or escort. They would come on their own and then they would conduct an inspection. They would have no qualms about

entering any location for inspection. They would even inspect the toilets inside the police constables' quarters, to check whether they have been maintained with meticulous cleanliness.

In this article, he mentions that after the British-India was taken-over by India, one day he did enter into the office of a young IPS officer. This man was the DSP (District Superintendent of Police). He conversed with the IPS officer about the various things being done. He specifically mentioned the thorough and unscheduled inspections that had been a regular affair in British-India. The IPS officer replied that such inspection were not possible inside India. That is, if he were to go without any prior intimation, and without a team of escorts, and that too without per-arranging a party of constables to salute him on his arrival, he would literally become a kind of buffoon.

In British-India, the local native officers would try to imitate and copy the standards and behavioural systems of their English officers.



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At the same time, both the English as well as the local native IP officers had would continuously monitor the constables as well as the various grades of police officials above the constables. No indiscipline and unruly behaviour would be tolerated.

There is this quote from a writing by an English IP officer, which I remember reading many years ago:

QUOTE: Under no circumstance should an Indian be given unfettered authority over another Indian. If such unfettered authority is given, this right shall definitely be misused.
END OF QUOTE

I have come across a writing by another English IP officer in which he has mentioned his wonder about the behaviour of the native-police officials. When anyone is summoned to the police station for any kind of enquiry, the constables and the lower grade officers would be given strict orders not to physically or

mentally harass them. However, the moment the English officer leave the place, the person who had been brought in would be beaten up and his face slapped.

The wonder of the IP officer was that he could not understand as to why the policemen acted so brutally.

But then, the truth is that the persons who are being addressed in the highest You and referred to in the highest He, His, Him, She, Her, Hers &c. word codes would not be beaten up or harassed. Only the persons who have been addressed in the lowest You, Your, Yours and the lowest He, His, Him, She, Her, Hers &c verbal codes would be thus beaten up. This was an information, which the native English officers did not seem to possess.

It is said that most of the current-day IPS officers are the exact opposite of the British-Indian IP officers. It is said that the current-day IPS officers are desperate to learn the profanities and abusive words used by the



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constables.

There is even a perspective now that only persons who are totally rude and brutal, and quite conversant in using terrible profanities and expletives can be an efficient police officer.

It is would not be correct to find fault with the IPS officers alone. It is said that many DySps (deputy district police officers) and Inspectors do use lower grade He/ She usages about the IPS officers in their private conversations. They would ask, it is said: 'What does he (lowest he) / she (lowest she) know?'

In feudal languages, the need to gather the 'respect' / 'servitude' of the lower grade officials is a very heavy burden. One would have to redesign all of one's attitudes, actions and postures to suit the requirements for gathering this 'respect'.

It may be understood that it is mere verbal codes that are creating all these kinds of

cantankerous mental tensions and instability.

The fabulous aim of both Macaulay and of the English East India Company was the total eradication of these satanic verbal codes from the insides of this geographical location.



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It was two different aptitudes which were experienced and internalised

Let us take the words of Lord Macaulay 'English in taste'. The word 'taste' can mean flavour, aptitude, discernment, interest &c. Even though this can be felt as of very little value, the fact is that from these things one might be able to measure the mental elevation and standards of an individual as well as of a society. For, these qualities would reflect in these things.

When I was studying in my Higher Secondary classes and then studying for my graduation also, I did experience two different kinds of 'taste'.

One consisted of English Classical writings and old time Comics such as that of Phantom, Mandrake, Casper, Spooky, Wendy the good little witch etc. Beyond all this, there were the English novels and children's literature such as

that of Enid Blyton &c. which were all seen written in extremely decent words and usages. Among the English Classical writings, I was most attracted to the writings of Oscar Wilde and Somerset. In all these writings, it was not the story that was of value. Instead what was of fabulous content was the very easy communication ambience arranged and afforded by pristine-English. This gave them a fascinating quality without any visible apparatus to hold up their quality.

Beyond all this, even the suspense thriller writings of those days did have a very unique and astounding level of decency and human dignity encrypted within them.

When viewing the pristine-English world from this Subcontinent, it was found to be a very simple world. The main difference seen over there was that there was no hierarchy in most of the interpersonal communications.

In this language environment, there was a softness in everything. In any endeavour, the



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person who came first has the right of precedence. There is no difference in the form of big man having more rights in this regard. There is no use in displaying deafening physical capacities and in the loudness of the spoken words.

The college in which I studied for my pre graduation class was in Travancore. It was a college run by an organisation of one particular lower caste of Travancore. Inside the college, the common talk was that this college was a legendary college, which had attained great recognition at the national level.

It took me a lot of years to understand the exact depth of all these kinds of claims. The more the lowliness of the standards, the higher would be the claims to grandeur.

In many schools and colleges, these kinds of things are told to the students. In each and every remote village, the lower-most-quality schools have the most mighty claims.

Moreover in each state in India, there are similar claims and beliefs. Beyond all this, are the claims and beliefs of the low-class nations all around the globe. They all have the claims that the nation with the greatest of heritage and antiquity is theirs. There are some low-class nations in Africa which teach their students through their printed textbooks that their nation has a fabulous antiquity of more than 2000 years.

Coming back to the flow of this writing, in my pre-university college, most of the students were coming from the local vernacular medium schools of Travancore. Students who had at least some kind of exposure to good quality English education would have joined a nearby Christian management college.

There were persons who were exception in all this, also.

Since all around me were students who had come from the local vernacular medium education, there was only very little possibility



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for any kind of English thoughts and endeavour available. For, no one around me did have any link to any kind of English reading or information.

It was very obvious that in all things such as conversation subjects, behavioural standards, perspectives on life, aim in life &c., they were all controlled by the verbal codes of the local feudal languages.

This environment was a very powerful experience on how different a social atmosphere in which only feudal language codes would be acting, would be.

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Education system in which the teachers are on the golden towers and the students are on the stinking floors

When I was studying in Travancore for my pre-degree and degree, most of my classmates were those who had come via the local vernacular education route. As for myself, I had studied right from my 5th class to my 10th in various schools under the State Education Board. In these schools, there had been one single English medium class among a sea of vernacular medium classes. So my classes could not be mentioned as really 'English medium'. For, the atmosphere in the schools was totally of the vernacular culture.

Even among the teachers, those who had any level of proficiency or connection with English were very few.

The mental atmospheres of the vernacular and that of pristine-English were totally different from each other. In the vernacular, all



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individuals existed in at least three levels of You, Your, Yours, He, His, Him, She, Her, Hers.

Inside this, the teachers occupied the highest position. The students were assigned the lowest position.

Each one of these levels had their own mental perspectives on everything. On the heights, it was supremacy. In the depths, the mood was to offer any kind of servitude and servility to the persons on the height,s and thus get to have one's own vested interests promoted. Those who were not willing to offer such levels of obsequiousness were seen as misfits and were targeted for destruction.

This is only one side of the issue. The wider issue was that among the students itself, there was a culture of mutual jealousies, degrading talk about others and mutual denigration. No one seems to feel that such attitudes and behaviour were bad or sinister. These were

things which everyone did. If one could get to do these kinds of backstabbing on others in a very efficient manner, then there would be much happiness in them.

Many of the students did seem to have an extreme craving to display that they are persons with fabulous talent or capacities. At the same time, the teachers also might have differentiated the students into those who were capable and those who were fit for nothing. Or maybe if they did not do such a thing, the verbal codes in the feudal languages would do the same.

When I joined my 5th class, at first I was not aware of the vast difference that existed between the two different language atmospheres.

But then, in the direction components of my internal software codes, when compared to that of the other students, there would be a very great amount of difference. That would be only this much:



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I had good proficiency in English. My mental features were directed towards the pathway to English Classical literature and such.

At the same time, the other students and also most of the teachers were more or less totally in the local vernacular language atmosphere, in their mental features and physical attitudes.

In the initial days, my position was quite near to that of the others. However, as each month and year passed by, in the location of insights, the distance between us slowly started expanding toward great distances.

It is not difficult to explain this phenomenon.

Look at this illustration:

Year 1975. Two children. In the house of one child, English newspaper gets subscribed. It starts arriving every morning. This child gets to see this English newspaper every day. After some weeks he starts reading the newspaper. After around 5 years, this boy's mind will contain things which are not at all present in

the mind of the other boy. If both these boys can be viewed through the Design view of their internal software codes, it would be seen quite candidly that these two boys have moved towards two entirely different directions..

In the above-mentioned illustration, there is a very definite reason that I have mentioned a very far-off year. What that reason is, I will mention later. If I get to remember this writing.